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Collected

MOSES
HIS
CHOICE,
VVith his *EYE* fixed upon *Heaven*:

Discovering
THE HAPPY CONDITION
OF
A Self-denying Heart.

Delivered in
A TREATISE
UPON
Hebrews 11. 25, 26.

By JEREMIAH BURROUGHS.

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Tr. R.
B972MC

To the Right Honorable,

ROBERT

Earl of

WARWICK,

BARON of *LEEZE*,

One of the Lords of his Majesties most Honorable Privy Councel.

Right Honorable,

AS *those who have been of late, and in these days yet are of the Antichristian party, may well be accounted men born in an evil time; because howsoever heretofore was the time of Gods long suffering towards such,*

the time of permission of them to prosper, the set time of Antichrists downfal then being further off then now it is. But now Gods *time of setting his face against Antichrist, and all the Antichristian party, is come, wherein GOD is determined to fight against them, and to ruine them; most wretched men therefore are they who now have spirits set for the upholding, the pleading for that which* God *hath set himself against. So happy especially now are those whose hearts have been, and still are set to countenance, maintain, to further and honor the truth of the Gospel, in the power and purity of it; These are born and raised up by* God, *and for* God, *in a most blessed time, wherein God stretcheth out his holy Arm together with them, their hearts are guided by* God *himself, to the furtherance of that work which is the greatest work that* God *hath to do in this latter age of the world; namely, To bring in his Truth and Ordinances with glory and power, to set up* Jerusalem *as the praise of the earth, to make godliness, and the powerful profession of it, as honorable as ever it hath been contemptible. And now (Right Honorable) God hath been pleased to bless your Noble Family for many years past, with this so great a blessing,*

as

as to make it instrumental to this great work of his, and your self have had a plentiful share in this so great a happiness: Your Honor hath discountenanced superstitious time-serving spirits, but as for the faithful Ministers of the Gospel, and the most sincere and godly of your Countrey, your Honor hath cast much respect upon them, and been the encourager of them, which reflects Honor, as upon Gods *name and his truth, so upon your noble Family; I believe there hath not ascended to Heaven more praises to* God *from any County in* England *for any Noble Family, in regard of the placing of a godly, painful, conscionable Ministery, as hath ascended from that County, in which your Honor, and your truly Noble Father, hath had such a large opportunity of service for* God, *and doing good to his people: And I may further confidently affirm, That no Noble Family in* England *hath more prayers of the Saints ascending to Heaven for a blessing upon it, then that family of yours; neither is there any Noble Family this day, shall I say in* England? *I may without presumption reach it further, which the Lord hath blessed, in regard of some Branches of it, with more beauty and power of godliness then he hath blessed yours; in regard whereof, it*

would be the most miserable thing that could be, if ever the succession of the countenancing and honoring the ways of godliness, should be cut off from such a noble Family. *Cursed be that man who shall be the cutter off of the succession of so great an Honor to such an Honorable Family.* Psal,72.17. *it is said,* The name of Christ should endure for ever; Filiabitur nomine ejus, *so the words are, it shall be* begotten, *as one generation is begotten of another, and so there shall be a succession of Christs name. It is a most blessed thing when in a Family there is a begetting of the name of Christ, and so it is left unto the succeeding generation, as the name of the Family is left unto it:* Pliny *tells us, that it was accounted a great honor, yea the height of felicity, that in one house and Race of the* Curio's, *there were known to be three excellent* Orators *one after another, by descent from the Father to the Son; and that the* Fabii *afforded three Presidents of the Senate, in course one immediately succeeding the other. If this succession be so honorable, so happy, how honorable, how happy doth the succession of Religion from Father to Son, make Families to be?*

Plin.lib.7 c.41.

This succession in your noble Family, is the subject of the prayers of many precious spirits, exceedingly

ingly dear to God: And my Lord, although God hath made you exceeding instrumental for much good to his people, which is one of the greatest blessings under heaven, yet let not your Lordship rest in this: Gods warning to Solomon, 1 Kings 9.4. *is very observable, after* Solomon *had finished that glorious Temple for the honor of the Lord, after he had assembled all the Elders of* Israel, *to bring up the Ark of the Lord with all solemnity, after he had made such an excellent Prayer before all the people, after he had offered to the Lord two and twenty thousand Oxen, and one hundred and twenty thousand sheep, and in his rejoycing in this great work done to the honor of* God, *he made a great Feast to all the people seven days, and to them he added seven days more, and sent away the people with joyful and glad hearts; yet after this, God says to him,* If thou wilt walk before me as David thy father walked, in integrity of heart, and uprightness, to do according to all that I have commanded thee, then I will establish the throne of thy kingdom. *Though the things that you have done be great things, yet* I *expect* walking according to all that I have commanded thee, *or else all is nothing. It were infinite pity, and* God *forbid so great an evil, that any one*

way of sin should ever stand up, to hinder the blessing upon a noble spirit, and such worthy services for the Church as you have done, well beseeming that true nobility of such a spirit.

Your Honor hath appeared much for the Honor, *the* Safety, Peace, Liberties *of the Saints and your Countrey; and how many now have their consciences check them, and shame is upon their faces for that base cowardise and vile time-serving, that the true nobility of your Lordships spirit (scorning such baseness) delivered you from. God hath now appeared for his people more then ever, in our or our Forefathers time, do you now appear more then ever for them; As* God *hath mightily enlarged the opportunity of service, so the good* God *enlarge and heighten with true Nobility and Christian generousness your Noble spirit, that you may be as a chosen shaft in the Quiver of the Lord, reserved to these times, to be in a high degree instrumental to his praise.*

It is now near three years since that your Lordship lying sick, not without apprehension that Gods *time to call you from the Land of the living was come, I was then for some time daily with your Lordship, and all the desires you expressed for life were,*

were, That you might live to do God service here: God *then spared your life, and now my Lord, I beseech your Honor to give me leave to minde your Lordship of these desires, and those Covenants you made with* God *if ever he restored you. Surely the Vows of* God *are upon you*, God *hath now put an opportunity into your hand to fulfil them, and all other you have ever made unto him, and now he expects the performance of them; now there are opportunities of that service that may draw forth all that nobility of your spirit, wherein you may give testimony of thankfulness for all mercies so abundantly heaped upon you, and be faithful in performing of all your vows, and blessed be* God *for this opportunity: This is your honor, to account opportunity of service for* God *and his people your greatest honor upon earth.*

Go on and prosper, and the Lord recompence all that respect you have shewn to his servants, and amongst others to my self; Wherefore in duty to you I here present your Honor with this Treatise of Moses his Choice, *which ventures to come to the view of the world for furtherance and encouragement in such a happy* choice, *blessed with such a happy* reward *as* the eye of Moses *in this his choice was fixed upon; And herein I gladly take*

the

the occasion to make an honorable mention of your Name, that I might testifie not onely to your Honor, but to all the world, my thankful remembrance and due acknowledgement of your Lordships undeserved respects toward me, who am and ever shall be,

Your Honors in all humble
and due observance,

Jeremiah Burroughs.

THE

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Moſes his Choice.

HEB. 11. 25.

Chuſing rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon.

CHAP. I.

God will ſometimes be honored, rather with the ſufferings *of men in high Places, then with their* ſervices.

HAving finiſhed *Moſes* his SELF-DENIAL, namely, what he *refuſed*, together with the circumſtance of *time*, and the *principle* by which he was enabled thereunto: Now *what* it was that he *choſe*, we are to conſider; his appearing for, and the joyning himſelf with the afflicted people of God, although he knew he muſt needs partake with them in their afflictions; he ſaw that God would rather be honored by him in an afflicted eſtate, then in the enjoyment of all his glory that he might have had; he was willing to ſubmit to God in that way.

Cap. 1.

Yet he might have had many reasonings in himself, that might have drawn his heart another way; he might have thought, that in his keeping of the honor and power he had in the *Court*, he might have done a great deal of service for God, in the improving of his favor with *Pharaoh* and his *Nobles* for the people of God; he might have been of great use for them, that it was a thing of great consequence, for them to have a friend in the *Court*, that might do them so much good, as it was probable he might have done: Yea, he might have thought with himself, Surely God intends to use me here in some great service for his people, for how wonderful hath his Providence been towards me, in bringing me to, in raising of me up, and continuing me in this honor? what a strange and extraordinary Providence of God was it, to dispose of my Parents hearts, to *hide me* in such a maner as they did amongst the *rushes?* and that the *Daughter* of *Pharaoh* must come at that time to the River, and that I must be found by her, and no body else; and that God should dispose of her heart so, as to commiserate my condition, and to be so enclined towards me as she was, that she should not onely preserve my life, but have me brought up as her own Son; that she should have care, that my education might be such, as I might be meet for honor and advancement in her Fathers house, whereas she might have brought me up in some base and servile maner, according to the quality of a Bondslaves childe, of an Hebrew childe, so much abhorred and hated by the Egyptians; and that God should give me that understanding and capacity, that I should come to be learned in all the learning of the Egyptians;

ans; and that God should encline the heart of *Pharaoh* to me likewise, that he should countenance me, and prefer me; and that the favor of *Pharaohs daughter,* and of *Pharaoh* himself, should continue so long as it does, even to my growth up to forty years; that I should have favor in the eyes of his *Nobles,* and of all the *Court,* none of them seeking to undermine me, to alienate *Pharaohs* heart from me? surely God intended to use me in some great service here in the Court; if I should now do any thing to provoke *Pharaoh* against me, to lose that favor, that honor, that power I have, what a loss would this be to the people of God? what would become of them? little hope then of any good to them: yea, if *Pharaoh* and the Court should frown upon me, it is like they will be more enraged against them, and rather make their burthen heavier, and their bondage sorer: Now then what a grievous thing would it be, that such an opportunity as I have in my hands should be lost? Cap. 1.

But *Moses* seeing Gods minde, that he would rather have him venture himself in joyning with his people in affliction, and that this was the way, whereby God would honor himself by him, he was content to let go all those reasonings, and yield up himself to Gods own way: God will sometimes rather be honored by the sufferings and afflictions of men in great Places (who one would think had large opportunities of service) then in any service that they shall or can do; and such men should be willing to submit to God herein: It is not what I or others think, how God may be honored this way or another, but what the will of God is, which way he will be honored; and God expects from men, not

Cap. 1. onely that they ſhould ſeek his honor, but that they ſhould ſeek it his own way: All the intentions and ayms at the glory of God that can poſſibly be, are nothing; God cares not for them, if they be out of his own way. It was an excellent reſolution of *David*, 2 *Sam.* 15.25,26. *If I ſhall finde favor in the eyes of the Lord, he will bring me back again, but if he thus ſay, I have no delight in thee; behold, here I am, let him do to me as ſeemeth good to him.* We reade of *Heman*, a man of admirable wiſdom, one of the wiſeſt upon earth in his time, as appears 1 *King.* 4.31. and yet *Pſal.* 88. *God kept him down, and low by afflictions* all his days *from his youth.* This God doth;

1. Firſt, to ſhew his ſoveraignty over his creature, that he hath the abſolute diſpoſe of all, to uſe them as he will.

2. Secondly, to ſhew that he hath no need of any for his ſervice, for the bringing about his own ends, he hath thouſand thouſands of ways to effect his own will, without help from men, although in never ſuch eminent places.

3. Thirdly, becauſe he would not have us to put any confidence in man, to think that the work muſt needs be done by ſuch and ſuch; God will caſt them aſide, and bring the work about by other means, that we leaſt thought of.

4. Fourthly, that he might have a proof of the ſelf-denial of theſe men, of their abſolute ſubjection to him; in the exerciſe of which grace, God takes exceeding delight.

5. Fifthly, that he might teach ſuch, whileſt they do enjoy their opportunities of ſervice, to walk in dependence

pendence upon him, humbly before him, not attributing much to themselves: wherefore let such men learn not to set too high a price upon their condition, that God hath raised them unto above others: although it is true, that it is one of the greatest happinesses under heaven, to have large opportunities of service for God and his Church, yet we should not so value them, as to stretch conscience in the least degree, for the continuance or improvement of them: look to the word, keep close to it, and then regard not what men shall suggest, what a deal of good you might do, how much service, what honor you might bring to God; why will you hazard your self and the loss of all?

Cap. 1.

There is much danger in listning to these reasonings, because the opportunities for service, and the keeping up your self in that condition in which you are, being involved together, there may lie much self-love, under the pretence of doing service, and that so secretly, as without diligent and faithful search into your own hearts, you shall not perceive it your selves; wherefore while you see God offering opportunities of service, while you see his minde in improving you thus, follow it on with all your might, let no opportunity slip, do to the utmost you can for God; and when you see his minde to lay you aside, and to use you in another way, although it be of affliction, and grievous sufferings, yet be as willing to yield to God in this, as in the former way; and thereby,

First, you shall shew the most glorious work of self-denial that may be; it is more to deny ones self here then in outward things, there is nothing goes more

1.

Cap. 1. near to a true generous heart, then to be laid aside, and to be denyed to be used in service.

2. Secondly, it may be, if you bring your hearts to lie at Gods dispose in this, he will use you the rather, and you shall not be taken off; this may be the means of continuance of you in his work.

3. Thirdly, if you go on with such a disposition as this, it is more like that God will bless your service, while he does use you.

4. Fourthly, or if you shall be taken off for a while, and put into an afflicted condition; wherein it shall not appear that you are of any great use, (although sometimes *sufferings* are the greatest *services*) yet your afflictions shall but prepare you for higher service afterwards, as it did in *Moses*: How did God use him afterwards in great and high employments? few men that ever lived upon the earth, were employed more for God then he was. The *Magdeburgenses Centuriatores* think that *Barnabas* the Apostle was the same that *Joseph* was, who was one of the two, upon whom the lot was cast for the Apostleship, when it fell upon *Matthias*, and he was refused, *Acts* 1. which *Joseph* was afterwards called *Barnabas* by the Apostles, *Acts* 4.36. in stead of *Barsabas*; they making *Joses* to be the same with *Joseph*: *Joseph* was a gracious man, and when he saw it was Gods minde not to use him in that work, he was content to go on in that way which God would have him, although it were in a far lower condition, then in the work of an Apostle, and therefore afterwards God called him to that high and honorable work.

5. Fifthly, howsoever, your reward shall be as great, as if you were used in the greatest service, in the highest

highest work you could have desired to be used in: But if you shall not be willing to lay down all when God calls you thereunto, and to be put into any low suffering condition that he shall please to put you into, it is an evident sign that you went on before in your way with self-confidence, that you aymed at your self, that you did not give God the glory of your service; and if so, although God might use you for the good of others, yet there will come no blessing of it upon your selves. This in the general. Cap. 2.

Chap. II.

The opening of the words, with the several doctrines in this Text.

But for a more particular handling this verse, I shall first give a short paraphrase of it; secondly, shew the several doctrinal conclusions contained in it. [*He chose*] *Choyce* notes a comparing of one thing with another, and the deliberating of the minde about the things compared, and at the last a free determination of the will which way to go. Thus *Moses* compares the estate of Gods people, and the pleasures of sin, one with another; he deliberates in his minde, which is the safest, and the best way for him to go, and at last freely, yet throughly and fully determines the case; *He chose rather to suffer affliction:* he did not choose *affliction* absolutely, for affliction in it self is an evil, but *rather* then the *pleasures of sin,* afflictions are to be chosen: *Job* 36.21. *Elihu* charges *Job,* that he chose *sin* rather then *affliction*; this choyce is an ill choyce,

Cap. 2.

Moses his choice was a wise and gracious choice; he chooses *affliction* rather then *sin.* [*Affliction*] that is, any affliction, not this or that affliction, but whatsoever affliction God should think fit: Many think themselves willing to suffer affliction in the general, until they be called unto some particular affliction, and then they think, Oh, if it were any other we could bear it, but this we know not how to bear; whereas the true subjection of the heart to God, is to bear what God himself shall appoint. He chose [*to suffer affliction,*] not to bring affliction upon himself: Religion teaches no man, rashly and headily to bring himself into misery. [*To suffer affliction with the people of God:*] That is, either in joyning with the people of God in the ways of godliness, in which they were; or in appearing for them; or in joyning in communion with them. [*Then to enjoy the pleasures of sin.*] The words are in the Original, *Then the enjoyment of sin.* [*The pleasures of sin;*] that is, either such pleasures as are in themselves sinful: or secondly, such as cannot be enjoyed, or maintained but in a way of sin: or thirdly, such us would be means to draw the heart unto sin. [*The pleasures of sin for a season:*] that is, either for a short season, or for an uncertain season.

Ἁμαρτίας ἀπόλαυσιν

The doctrinal Conclusions in the words are these:

1. Firſt, the usual condition of Gods people in the world, it is an afflicted condition.

2. Secondly, when Gods people in Gods way are under grievous afflictions, wicked men in the way of sin have much pleasure.

3. Thirdly, afflicted godliness is to be chosen, rather then pleasant wickedness.

Fourthly,

Fourthly, a spiritual eye can see an excellency in Gods people, though they be in never such a low afflicted condition. 4.

Fifthly, a gracious heart is willing to appear for Gods people, to be on their side, although it be with much hazard to its self. 5.

Sixthly, there is so much good to be had with Gods people, that it is worth the enduring hard things to be with them. 6.

Seventhly, nothing that is but for a season can satisfie a gracious heart, that which must satisfie it, must be beyond any temporary thing, it must be an eternal good. 7.

CHAP. III.

Gods people, though dear to God, yet usually have been in an afflicted estate.

FOr the first: Gods people, although dear and precious in his eyes, yet they have usually been an afflicted people in all generations unto this day. When God was making his Covenant with *Abraham*, *Gen.*15.12. at the going down of the Sun a deep sleep fell upon him: and lo, a horror of great darkness was on him; and *ver.* 17. *a smoking furnace*, and *a burning lamp* passed between his sacrifice, and the Lord tells him of the *bondage* of his seed in *Egypt*. The afflicted condition of Gods people who were to come from *Abraham*, was shewn by the *horror of darkness*, and the *smoking furnace*: And this is observable, As at the first great Promise that was made for Gods choosing of a people to himself

out

Cap.3. out of *Abrahams* loyns, their afflicted estate was set out; so where we have the great promise of the Gospel, the largest of any in the Gospel, for the encouragement of those who are willing to part with any thing for Christ, even there persecution is annexed: for so the words are, *Mark* 10.29,30. *There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the Gospels, but he shall receive a hundred fold now in this life, houses, and brethren, and sisters, and mothers, and children, and lands,* with persecutions, *and in the world to come eternal life*; Persecutions come in amongst all those great things that are there promised. *Israel* is a people afflicted *from their youth, Psal.*129.1. When God appeared to *Moses,* to send him a deliverer of his people, he appeared to him in *a burning bush,* to set out the afflicted estate of his people.

If the people of God might have a Herald to give Arms to them, as some other Professions and Societies have, the best and most sutable, would be such as Mr. *Hooper* that holy *Martyr* had, when he was made Bishop of *Worcester, A Lamb in a flaming bush,* with rayes of the Sun *from Heaven* shining on it: a *Lamb* for *meekness,* in a bush burning, amongst wicked men, who are as brambles and thorns, burning with malice, and yet the sweet influence and comfortable light of heaven let out upon it.

When *Ignatius* came to the wilde beasts, to be devoured of them, and his bones crushed between their teeth; Now (says he) I begin to be a Christian: Blessed Mr. *Bradford* writing to the Town of *Walden,* to encourage them to suffer, saith, that that Christian hath

hath not learned his A.B.C. in Christianity, who hath not learned the lesson of the Cross. *A Christian is a Cross-bearer,* says *Luther.* As God made the evening and the morning to be the first day, and so the second, &c. So the day of Gods people, God hath made to be the evening of troubles here, and the everlasting morning of glory and happiness hereafter. It is an expression of Mr. *Calvin,* The godly (says he) have their dark shadow of troubles before them, and their brightness of glory behinde to come hereafter, but the men of the world have their brightness before them.

Cap. 3. *Christianus Crucianus: Qui non est Crucianus, non est Christianus.* Luther *in Gen. c. 29 Ecclesia est særes Crucis.*

Men use to bring out their best first, and reserve the worst till afterwards, but Gods dealing with his people is otherwise, their worst is first with them. The way to *Canaan* is through the *wilderness,* even after a sore and tedious bondage; yea, and when God brought his people into *Canaan,* he brought them into the worst part of *Canaan* first, into the southern part, which was the most dry and barren part of the land. The way to *Zion* is through the valley of *Baca, Psal.* 84.6. *Many are the troubles of the righteous,* saith *David, Psal.* 34. 19. According to that of the Apostles, *Acts* 14. 22. *Through much tribulation we must enter into the kingdom of God. Psalm* 22. is a prophetical *Psalm* of Christs sufferings, and the title is upon *Aijeleth Shehar,* which signifies the morning Hart or Stag, such a one as the Huntsmen sever out in the morning from the rest, to hunt for that day. Such was Christ, and such is his Church, as the morning Stag severed out to be hunted and worried by the world. *In the world ye shall have tribulation,* saith our Savior to his disciples, *John* 16. 33. *we cannot follow*

Cap. 3. *follow Christ, and be his Disciples,* but *upon these terms, Mat.* 16. 24. Others use to invite Followers with promises of honors and riches, but Christ tells the worst at first, what we are like to finde; we must be *content* to take up our cross, not to endure it by *compulsion,* and constraint, but to take it up willingly and cheerfully: Secondly, not what cross we will, we must not choose our cross, but what is appointed for us.

He must take up his cross. But this cross it may be shall be but now and then.

Yes, *Luke* 9. 23. *He must take up his cross* daily.

But if every day, I hope it is an easie cross.

Nay, it is a killing cross; 1 *Cor.* 15. 31. *I dye daily,* saith St. *Paul.*

But yet I hope there may be refreshings some part of the day.

Not so neither; *Rom.* 8. 36. *For thy sake are we killed all the day long*; that is, in regard of the danger of death: Secondly, in regard of some beginnings that we suffer: Thirdly, in regard of our willingness to undergo it.

Since the days of John Baptist the Kingdom of Heaven suffers violence, and the violent take it by force, Mat. 11. 12. this is ordinarily taken for the greedines of the peoples embracing *Johns* Ministery, but it rather seems to be spoken of another kinde of violence, namely, the violence of opposition and persecution, in which the enemies of the Gospel seek to lay violent hands upon it; for he tells them presently, *Verse* 16, 17, 18. that the Jews were as wayward children, that nothing would please them, but said that *John* had a Devil; they were therefore rather

ther violent against his Ministery, then violent in embracing of his Ministery. Cap. 3.

2 *Tim.* 3.12. *All that will live godly, must suffer persecution:* First *all*] Every one must expect it, although it is true, God calls not all to the like sufferings, yet he exempts none from some degree or other, let him be as wise, and as discreet as he will, yet if godly, he shall not escape. Christ was the best Preacher that ever was, he lived the most inoffensively that ever any did, and yet while he was preaching, the *Pharisees* blew their noses at him in scorn and derision; for so the word signifies in the Original, *Luke* 16.14. which is translated, *derided him.* And at another time they would have broke his neck, *by casting him from a steep hill*, after he had done his Sermon. Saint *Paul* the most famous Preacher next to Christ, that ever was, and yet he was accounted a *babler*, a *pestilent fellow*, his Sermons were accounted *factious* and *seditious*. 1. ἐξεμυκτήρισαν.

Secondly, *He that* will *live godly.*] The Devil will let a man have many wishes and desires, these are not persecuted; but he that *will*, if he be set upon it, absolutely resolved that he *will*, and nothing shall hinder, then he must make account to *suffer*: When the *woman* in the *Revelations*, *Chap.* 12. *was ready to bring forth her Childe*, the *Dragon* sought to devour it, he medled not with her all the while she was *a breeding*. 2.

Thirdly, he that will *live.*] If he keep his godliness in his heart, and not discover it in his life, he may go on well enough, but these shews of godliness the world cannot endure. Wickedness must appear with open face, but godliness; 3.

Cap.3. nesse must keep within doors: Wickednesse trades openly, but godlinesse must keep in as a bankrupt, that dare not be seen.

4. Fourthly, he that will live *godly*.] Not civilly onely, for a man to live fairly, lovingly, justly amongst men, to keep from crying sins, and here to rest, this man perhaps may escape sufferings; but if he begins to live *godly*, to go beyond *morality* in his profession, then he must expect to suffer.

5. Fifthly, he that will live godly in *Christ Jesus*: that is, in the vertue, strength and power *of Christ Jesus*; The other may be done without knowledge of Christ, but this godlinesse *in Christ Iesus* is that which is persecuted in the world [*godly in Christ Jesus.*]

What it is *to live godly* in Christ.

1. That is, first *real* and true godlinesse, not the shadow of godlinesse: A Wolf flies not upon a painted sheep, we can look upon a painted toad with delight: There are some forms, and shadows of godlinesse entertained in the world, but the reality and truth of godlinesse is that which is hated, and opposed.

2. Secondly, godlinesse in Christ Jesus, is exact godlinesse, it carries a soul to a higher pitch then morality doth; now a man begins to live in a higher course of Religion, to be strict in his ways, to tremble at the least sin, to devote himself wholly to God, this man must expect to suffer.

3. Thirdly, the godlinesse that is in Christ Jesus, is a stirring godlinesse: if a man will be lukewarm, and as *Gallio*, not caring which way things go, then many will speak well of him, *he is no busie-body*, not *so hot*, and *fierce as others are*. We reade *Exod.*8.28. *Pharaoh* was content *to let the people go*, onely *he would not have them go far*; so, many are content that men should

should be Religious, so be it they do not go too far, *Revel.* 2. 2. Christ saith to the Angel of the Church of *Ephesus*, *I know thy labor and thy patience*; mark how these two are joyned: If the Angel had not labored so much, it is like he had not suffered so much: If Ministers and Christians will be idle and do little, they are not like to suffer much, a little patience will serve turn; but those who put forth themselves, who are stirring, active, who labor much, they must expect to suffer much. It is very observable that of the *seven Churches* we reade of in the *Revelations*, there are onely *two* of whose troubles there are no mention; and which are they? the first is *Sardis*, of which it is said, *She had a name that she lived, and was dead:* the other was *Laodicea*, that was *neither hot nor cold:* These two escaped troubles, but none of the other. Cap. 3.

Fourthly, the godlines that is *in Christ Iesus*, is a powerful godlines, that will not yield and give in; such as the Lord requires in *Ieremy*, *Let them come in to you, do not you go to them:* Let men say what they will, let them threaten, rail, flatter, perswade, yet this yields not. Now the world judges this to be *pride, stubbornnes*, not knowing what the power of godlines means: A reed that yields, is not shattered by the wind: So those who will be time-servers, whose consciences will bow any way, those shall suffer no great matter; but if men be unyieldable, especially in things that are counted small, as many of the Christians in the *Primitive* times, who *would not cast one grain of frankincense into the fire to save their lives*, these are hated, contemned and persecuted in the World: Antichrist is content to let the name 4.

Cap.3. name and profeſſion of Religion alone, but he perſecutes the power of godlineſs, it is that which witneſſeth againſt him, *Revel.* 11.8. He ſlays the witneſſes, but he lets their carcaſſes lie openly; he cares not for the name and profeſſion, ſo be it the witneſſing power be ſlain.

5. Fifthly, Godlineſs *in Chriſt Jeſus*, is world-condemning godlineſs; *Noah* condemned the world by that he did: Other men ſhould be accounted well of, were it not for theſe; but this darkens their light, and condemns their way, which they are not able to abide, 1 *Pet.*4.12. *Beloved, think it not ſtrange* (ſaith the Apoſtle) *concerning the fiery tryal, as though ſome ſtrange thing happened unto you*; be not moved at it, as at the coming of *a ſtranger* unexpectedly, you muſt entertain troubles *as ordinary* daily gueſts.

It hath been, is, and will be the order of Gods providence towards his people, that they ſhall be in an afflicted condition, and that many times in great extremities; and hence, *Chap.*5. 10. the Apoſtle prays, *That the God of all grace would make them perfect, after they had ſuffered a while*; as if prayer might not be made for *perfection*, until we have ſuffered a while. As ſoon as St. *Paul* was manifeſted to be a choſen veſſel for the honor of God, it was ſhewn unto him, *what things he ſhould ſuffer for the name of Chriſt*, as if that were a neceſſary concomitant to the profeſſion of godlineſs.

Look over the whole Book of God, and conſider the hiſtory of the lives of Gods people in all ages, both in Scripture, and in other records, and you ſhall finde them uſually in a poor afflicted condition; as ſoon as we hear of any work of Religion, we hear of

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of the *persecution of Abel*. *Noahs* Ark on the *waters*, was a type of the condition of the Church in afflictions. What hard things did *Abraham*, and the rest of the *Patriarchs* endure in their generations? How sore was the bondage of the *Israelites* in *Egypt*? Their passage through the *Red sea* and the dismall *Wilderness* into *Canaan*, was a type of the afflicted condition of Gods people in after ages, through which they were to pass to Heaven: How was *David* hunted as *a Partridge in the wilderness*? What bitter and sore complaints do we hear, of the grievous suffering he met withal? *Psal.* 129. the Church there bemoans her condition, that *from her youth up she had been afflicted*: What hard usage did the blessed Prophets of the Lord finde? *Eliah* was persecuted, and must flie for his life, while *four hundred false Prophets* were fed *at Iezabels table*: *Micaiah* must be fed with *the bread of affliction, and the water of adversity*.

Histories tell us, that *Isaiah* was sawn asunder with a wooden saw; *Ieremy* was put into a dungeon, sticking in the mire (as some stories say) even up to the ears, and after was stoned to death in *Egypt*; *Ezekiel* was slain in *Babylon*; *Micah* was thrown down a steep place, and his neck broke; *Amos* was smitten with a club, and so brained: The Story of the persecutions of the *Maccabees* propheſied of, *Dan.* 11. 36. and recorded by the Apostle, *Heb.* 11. from the 35 Verse to the end, is exceeding lamentable; the Texts says, That they were *tortured*, that they had the tryal *of cruel mockings* and *scourgings*, of *bonds* and *imprisonment*; they were *stoned*, were *sawn asunder*, slain with the sword, *wandred up and*

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down in Sheep-skins and Goats-skins, being destitute, afflicted, tormented, they wandred in deserts, and mountains, and dens, and caves in the earth.

And after, for the Christian Church, we know what *Christ* himself, the great leader of his people suffered, what *contradiction of sinners?* what *contempts? miseries? scorns? scourges? cursed, cruel, shameful death?* When *Stephen* the first Christian *Martyr* was stoned, *Dorotheus* witnesseth, that *two thousand others which believed on Christ, were put to death the same day.* All the twelve Apostles after many sore and grievous afflictions endured, suffered many violent deaths, *John* onely excepted: who yet, as the Scripture testifieth, was banished into *Patmos*, and as some Histories, that he was by *Domitian* thrown into a Tun of scalding lead, yet as they say, delivered by a miracle.

Peter was crucified with his heels upward, because he would not be as Christ was, thinking himself unworthy of that honor: *Andrew* was crucified by *Egeas* King of *Edessa*: *Iames* was slain by the sword of *Herod*, as we finde *Acts* 12. the beginning: *Philip* was crucified, and stoned to death at *Hieropolis*, a City in *Phrygia*: *Bartholomew*, after divers persecutions, was beaten down with staves as he was preaching in a City of *Armenia*, and then crucified, and after his skin flead off, and beheaded: *Thomas* was slain with a Dart at *Calamina* in *India*: *Matthew* was run through with a sword, or as some write, slain with a spear: *Iames* the son of *Alpheus*, who was called the *just man*, was set upon the pinacle of the Temple, and thrown down, and yet having some life left in him, he was brained with a Fullers club; some Histories.

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stories say, that *Paul* before his conversion, had a special hand in this: *Lebbeus* was slain by *Agbarus King of Edessa*: *Simon* the *Canaanite* was crucified in *Egypt*, or as others say, he and *Iude* was slain in a tumult of the people: *Matthias* that came into the number in stead of *Iudas*, was stoned, and then beheaded: *Paul* was beheaded at *Rome*, under *Nero*.

Those ten fearful Persecutions in the Primitive times, from the time of *Domitius Nero*, unto *Constantine*, doth set out fully unto us the truth of this argument: for three hundred years together, the name of a Christian was death, except now and then, the Churches had some little breathings. *Brightman* speaking of the stories of those times, says, that *every page, and leaf, is as it were all red, coloured in blood:* the Covenant of grace is a bloody Covenant, both in regard of the blood of Christ, first sealing it, and the blood of the blessed *Martyrs*, adding likewise their seals in confirming of it. In that Treatise that goes under the name of *Cyprian, de duplici Martyrio*; speaking of that place, 1 *Iohn* 5. 8. *Three bear witnesse on earth*, the *Spirit*, *water* and *blood*; the *third* is applyed to the blood of the *Martyrs* in those times.

It is a most heart-breaking meditation to consider the ragings, madness and fury of the Heathens against the Christians in those times. *Ierome* in an Epistle to *Cromatius*, says, that there was no day in a whole year, unto which the number of five thousand Martyrs cannot be ascribed, except onely the first day of *Ianuary*. *Vincentius* reports, that at *Aquileia*, the Emperor gave leave to every man that would, to kill the Christians; All the policy, wit, strength of

Cap. 3. invention, of men and devils, were exercised and stretched out to the utmost, for devising the most miserable torments, and exquisite tortures; as plates of Iron burning hot, laid upon their naked flesh; pinsers red hot, pulling off the flesh from the bones; bodkins, pricking and thrusting all over their bodies: casting into lime kilns, and into caldrons of scalding lead: whippings until almost all the flesh was torn off their bodies, and their bones and bowels appeared, and then laid flat upon sharp shels and knives: their skins were flead off alive, and then their raw flesh was rubbed with salt and vineger: their bodies were beaten all over with clubs, until their bones and joynts were beat asunder: they were laid upon grid-irons, rosted, and basted with salt and vineger: one member was pulled from another; by fastening them to the boughs of trees, they rent their bodies apieces: they were tossed upon the horns of Bulls, with their bowels hanging out; they were cast among dogs to be devoured; they were put under the Ice naked into Rivers; they were tortured on the rack, on the wheel, and on the gibbet, with flaming fire under them: they made it their sports, to see them devoured by wilde beasts; and in the night, in stead of torches, they burnt the bodies of the Saints, to give them light for their pastimes.

To give you an instance or two, that you may see the miserable extremities the Saints of God in former times passed through. I read of one *Sanctus*, upon whom when such intolerable tortures were inflicted, as the Persecuters thought, surely they should have heard some words of blasphemy coming from him, yet they could get nothing but this, *Sum Christianus*,

ſtianus, I am a Chriſtian; at which they being mad, they clapt on plates of braſs red hot, to the moſt tender parts of his body, wherewith although his Spirit ſhrunk not, but ſtill continued conſtant, yet his body was ſo drawn together, that it loſt the proper ſhape of a man; and after he lying in priſon a while, they brought him forth again to the common ſcaffold in the face of the people, and put him to all kinde of torments they could deviſe, as though he had been put to none before, as *ſcourgings, tearings by wilde beaſts*; his body being thus torn, they brought an iron chair red hot with fire, and ſet him in it, and ſo fryed and ſcorched him as upon a grid-iron: Thus he being made the whole day a ſpectacle to the people, in ſtead of their games and ſights, they could get nothing from him, but his firſt confeſſion, *Chriſtianus ſum, I am a Chriſtian.* Cap. 3.

The example of *Romanus*, who was of noble birth, but more noble in his *Martyrdom*, is very famous; he was firſt whipped with knaps of lead at the ends of the cords; he deſired them not to ſpare him for his Nobility, *Not the blood of my progenitors*, ſays he, *but Chriſtian profeſſion makes me noble*: then they lanced him with knives, until the bones appeared white, his face was buffeted, his eye-lids torn with their nails, his hair pulled from his face; the Captain being aſtoniſhed at his conſtancy, commanded them to ceaſe from tortures; he was after brought forth and ſcourged again upon his old ſores; they plucked out his tongue by the roots: the Captain being yet more aſtoniſhed to ſee him continue conſtant, commanded him to be brought into priſon, and there be to ſtrangled.

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The example of *Vincentius* is as remarkable as any; he was first wracked, all his joynts being stretched out of their place; then his body was indented with grievous and deadly wounds; then they tortured his flesh, by raking upon it with iron combs sharply filed; and then they laid his body upon a grate of iron, opening his flesh with iron hooks, they seared it with fiery plates, sprinkling it with hot burning salt; then they drew him into a dungeon, where the floor was spread with the sharpest shells that could be gotten, they laid his body upon them, and so left him without all succor.

Take an example of a *woman* or two; one *Blandina* was miserably whipped, tortured by wilde beasts, tormented, and scorched upon a gridiron, and then put into a net, and cast unto the wilde Bulls to be gored, and so slain. We read of one *Eulalila* a yong Gentlewoman, famous for her godlines and constancy, who was pulled away from the seat of her Persecuters by the hair of her head, then one joynt was pulled from another, and the flesh from the bones by tushes and claws of wilde beasts; then they harrowed her flesh with an iron hurdle, they burnt her body on every side before and behinde with flaming torches, and at last cast her into fire, and consumed her body unto ashes.

How lamentable is the hearing of these things unto nice and curious women? who now must not have the wind to blow on them, who are ready to dye if they be but crossed a little of their wills. It was an excellent speech of a woman Martyr, *Iulitta* by name, who being to be put into the fire, spake unto other women thus, *Cease to accuse the fragility of the*

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the feminine sex: What? are not we made of the same matter that men are? yea, after Gods image are we made as well as they; God did not use flesh to make women of in token of infirmity, we are bone of his bone, in token we must be strong in the living God. These were the sufferings of those times; we shrink at every thing, at every scorn and frown.

As for after times, it pleased God to stir *Constantine* a Christian Emperor, and then the Church had some rest; to which some apply that place, *Rev.* 20. 2. *Satan was bound a thousand years,* not to rage for a thousand years after, so as he then did, until *Antichrist* got strength: but the Text will not bear this interpretation; we read *Rev.* 8. 1. at the opening the *first seal,* there was silence in Heaven *half an hour*; that is, a space of intermission, wherein the Church had some little breathing for a while, but yet continued not long; for *Licinius,* who first joyned in the maintenance of Christian Religion, fell off and turned an outragious persecuter. After that the Church endured infinite troubles by the heresie of *Arrianism,* that spread it self mightily abroad, so that the whole world almost was become an Arrian; at this time says *Hilary,* the Church was so obscured, as it was not to be sought in any external pomp in publique places, but in prisons and dens; *Non in tectis, & exteriori pompa, sed potius in carceribus & speluncis. Arrius* was a man of excellent parts, and forward in good, but through pride, being disappointed of his expected preferment, fell off. Mr. *Brightman* upon *Revelations* 8. 11. thinks it was *he,* that was meant by that *Star* which *fell,* which was called *wormwood,* by which *the third part of the waters*

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were made bitter, and many dyed of the waters.

After that *Antichrist* began to rise more and more, and to bring a fearful darkness over the face of the Church; of which times the holy Ghost propheſies, *Rev.* 8. 12. *The moon, sun, and stars were smitten.* The first open and bloody persecution of Antichrist, was that of the *Waldenses*, in the year 1160. and 1260. and so on: there is a whole volumn written of the lamentable extremities that these poor people endured, the reading whereof might cause the hardest heart that lives to break. A special agent in this persecution was one *Dominick*, father of the *Dominicans*, of whom his mother dreamed when she was with childe with him, that she had *a Wolf flaming with fire out of his mouth in her body.*

In after times we read of the most famous instruments of Gods glory, what hard things they endured: as *Wickliff*, *Huss*, *Ierome* of *Prague*, and others. The first time that ever any Law was made for burning those that opposed the Pope in *England*, was in *Henry the Fourths* time: so it went on to those bloody *Marian* days; What imprisonments? what starvings? stranglings? gibbets? fire? banishments were there then? What grievous miseries did Gods people endure in *France*, especially in that bloody savage *Massacre* in the year 1572? the History of it tells us, that near the Archbishops Prison in *Lyons*, the blood ran warm reeking in the streets, into the River: in thirty days space, there were an hundred thousand poor orphans, widows, and succorless creatures, wandring about without relief.

Thus both Scripture, and the Histories of all times, hold forth unto us the truth of this point, that *the*

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estate of Gods people is an afflicted estate; they cry out aloud unto us, that *through many tribulations we must enter into the kingdom of God.* This hath been the way of God even towards those who have been dearest to him, and it is so at this day, but yet a great difference hath God made, between us, and those in former times, in regard of the degree of afflictions; yea, between us and others of his Servants, in other places now: we feel but little of those hard things that many of Gods people have felt, and still do feel: we sit *under our vines, and fig-trees, in peace and plenty,* not onely under *the shadows of them,* but we taste and eat plentifully of the fruit of them, they are not empty *vines,* nor empty *fig-trees* unto us. Cap. 4.

CHAP. IV.

What use we should make of Gods sparing us from the woful afflictions which have befaln, and do befal others.

NOw what use should we make of this difference? First, we had need examine whether our prosperity be in love or not, whether it be sanctified unto us or not; for we have a great deal more then Gods people use to have: And we shall know it by this, if the chief thing we rejoyce in, in the enjoyment of our prosperity, be the opportunity of service for God, that we have by it.

Secondly, let us admire Gods goodness to us, and bless his name: How favorable is the Lord to us, who spares us, that we suffer little or nothing in comparison of what others have done? We are weak, and

Cap. 4. and if we ſhould have felt ſuch things as others have, what ſhould have become of us? They endured *ſpoiling of their goods, impriſonment, tortures,* but we may go to Heaven, and have *peace, comfort,* the uſe of the *creature, houſes, lands, friends:* had we onely the bleſſings of the upper ſprings, although we wanted wholly the bleſſings of the nether, we were happy; but oh the goodneſs of our God unto us, we do plentifully enjoy both! Though a man do loſe all the world, and win his ſoul, although he beg his bread from door to door, if he be ſaved at laſt, he is a happy man, happy that ever he was born: but we may ſave our ſouls, and yet have the good things of the world too.

But it may be ſaid, A ſuffering condition is the joyful condition, why then ſhould we thus bleſs God that we are freed from it?

Anſw. 1. *Sufferings* in themſelves have no good, but as God uſes them, and turns them unto good; now God can uſe and turn *proſperity* into good as well if he pleaſe, and proſperity hath good in it ſelf, and in the uſe of it too.

2. The Apoſtle Saint *Iames, Cap.* 1. 9, 10 calls for joy in both conditions; *Let the brother of high degree rejoyce, when he is abaſed, and the brother of low degree, in that he is exalted*; it ſeems we are not fit for ſufferings, and therefore our preſent condition is a mercy.

Thirdly, ſeeing God ſpares us ſo much from ſufferings, and calls us not to ſuch *paſſive* obedience as formerly he hath called his ſervants, let us therefore labor to be more abundant in *active* obedience, in giving God the glory of that peace and many liberties,

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ties, and those comforts that we do enjoy, which we might have been deprived of by the malice of men; let our strength now be employed for God, in *doing service*, which might have been spent in *suffering* the rage of man, yea, might have been spent in *bearing* the wrath of God himself: O how much better is it, that we have it to spend it in doing service for God in an active way, for his praise and our own comfort! The more peace and outward comforts, the more service is due to God. It is observable that *Solomons* Altar was four times as big as *Moses*'s. We read *Exod.* 27. 1. That *Moses* was to make an Altar five cubits long, and five broad, and three high, but *Solomon* made an Altar twenty cubits long, and twenty cubits broad. *Moses* was in the wilderness, in an unsetled condition, full of troubles: *Solomon* on his Throne, in a peaceable condition, full of prosperity; as our peace and prosperity is more then others, so our service should be more then theirs, and that in a due proportion.

Salvian writing about the condition of Gods people in their suffering of affliction, answers an Objection which some might make. *But we do not live under persecuting Emperors, as formerly Christians did.* To that he says, By how much the less they were in their passive obedience, by so much the more they should be in their active obedience. God is content, says he, that our peace should serve him, that we

Contentus est Deus noster, ut ei pax nostra serviat, ut ei immaculatorum actuum puritate et vitæ incõtaminabilis sanctitate placeamus: plus ei fides & devotio nostra debet quia minora a nobis exigit & majora concessit, & ideo cum principes Christiana sint & persecutio nulla sit & religio non inquietetur, qui ad probandam fidem experimentis durioribus non compellimur, inferioribus saltem officiis domino plus placere debemus. Demittamus ergo illa quæ beatissimus Paulus pertulit, videamus, si in illis saltem religiosæ devotionis obsequitis quæ minora atque communia, &c. Salvian. de gubernatione Dei, lib 3.

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should please him, in the purity of actions undefiled, in the holiness of a life unspotted; by so much the more is our faithfulness and devotion indebted to him, because he requires of us smaller things, and hath granted greater things unto us: and therefore seeing Princes are Christians, there is no persecution, Religion is not disturbed, we are not compelled to manifest the proof of our faith by harder tryals, we ought so much the more to please the Lord in inferior duties. He instanceth in divers particulars: as Christ (says he) commands us not to strive, and contend with one another, but rather to put up wrong, let us obey him in this, seeing he frees us from such great and dreadful miseries, which others have suffered before us. Again, Christ would have us do that to others, which we would have others do to us, let us obey him in this. He commands us by his Apostle, that we should not seek that which is our own, but every one seek the good of another: he requires of us to love our enemies, and to take heed of the occasions of evil, &c. Although duties be never so hard to flesh and blood, yet let us set upon them. It was an excellent speech of *Eusebius Emesenus*, Our forefathers did strive against sharp piercing griefs, let us be willing to strive against the most excellent pleasures; They overcame the torments of the flames, let us overcome the fiery darts of vices.

Dimicaverunt patres nostri contra asperimos dolores nos è contrario dimicimus contra nobilissimas voluptates; viceruntt ormenta flammarum, nos vincamus ignea tela vitiorum. Euseb. Emes. *Homilia Natalis Sancti Genesii.*

4. Fourthly, let us take heed of the least froward murmuring and repining at little crosses, that sometime we meet withal. What, are we discontented at such small afflictions? at such light things? when as others (our betters) have suffered such hard, such grievous, such lamentable things; that our hearts do ake at

at the very hearing of. What is our flesh better then theirs, that we must have ours so pampered, when as theirs was so grievously tormented? How far are you from resisting unto blood? O what an unworthy thing is this in Christians, to vex and fret at every small cross; when they read and hear what others have suffered before them! all our troubles are but as the slivers and chips of that cross, upon which they have been crucified. Cap. 4.

Fifthly, be willing to abate somewhat of your delight in the creature that you do enjoy, do not give liberty to your selves, to satisfie your selves to the full: Is it seemly that when Gods choice Servants have suffered, and still do suffer such hard things, that you should delight and rejoyce to the utmost in giving content unto the flesh? You know how it was with *Uriah*, while the Ark, and his Lord *Joab* was in the field, he would not go down to his house to solace himself there. *Josephus de bello Iudaico lib. 6.* reports of *Titus*, when he had by his conquest brought the Jews into miserable extremities, that some of the Priests petitioning him for their lives, he commanded them to be slain, saying, they were of degenerous mindes that they desired to live, when their people and Religion suffered so much as it did: *Titus* a Heathen judged thus of them; of what degenerous mindes then are those, who not onely desire to live, but to live in pomp, in bravery, in giving liberty to themselves in all sensual delights, in abating nothing of their carnal contentments, when they see and hear of the Churches of God suffering grievous things, brought unto lamentable straights under the burthen of most heavy and sore afflictions? The like we finde 5.

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related of *Anchises Æneas* his father; when *Æneas* would have saved his life, Far be it from me, says he, that I should desire to live when *Troy* suffers that it does:

Absit, ut excisa possim supervivere Troia.

Far then be it from us to desire to live dilicioufly, when not *Troy*, but the Churches of God suffer such things as they do. It is reported of *Alexander*, that being in extream thirst, when a little water was offered to him, he thought it a hard thing and not Princely, for him alone to quench his thirst, when others in his Army had not wherewithal to abate theirs; wherefore he gives back again the cup with this speech, saying, I cannot bear to drink alone, and here is not enough to divide amongst the rest.

Cum extrema siti laboraret oblatam aquam accipere noluit, quia durum putabat & parum regium, si ipse solus sitim extingueret aut levaret suam, cum alii eo tempore nihil haberent, quo arida corpora reficerent; tunc poculo pleno sicut oblatum fuit redito, nec solus (inquit) bibere sustinco nec tam exiguum dividere omnibus possum. Quintus Curtius. l. 7.

Sixthly, let us learn to be compassionate towards them that do suffer; while the bowels of others are torn out by the rage of men, let the bowels of our compassions work towards them, let us be even in bonds with those that are bound, in all our peace, liberties, and comforts, let us remember them, let us pray for them, and as much as we are able, relieve them, and help to bear their burthens.

Seventhly, let us lay hold upon our opportunities of peace and liberties that we do enjoy, to edifie our selves in our most holy faith: let us make use of our peace to prepare us for the times of affliction, which God may call us unto. This was the care of the Churches, when they had got a little rest from their enemies, *Acts* 9. 31. Then had the Churches rest through all *Iudea*, *Galilee*, and *Samaria*, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplyed. It

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is wisdom while our ship is in the haven, to mend it there, and to prepare it for storms, that it may meet withal at sea; when storms arise, it is no time then: ships lie in the harbor on purpose to prepare them for the dangers they meet withal afterwards in Sea. Naturalists tell us, that while the Halcyon bird is brooding her eggs, and bringing forth her yong ones, there is usually fair weather; from whence we call pleasant weather, Halcyon days; she neglects not any of those days, but is diligent in bringing forth her yong: God gives us fair weather, much peace, that we may be diligent in our work, to provide for after-times: let none of those Halcyon days be lost. Cap. 5.

CHAP. V.

The Reasons of the afflicted estate of Gods people, from the malice of the Devil and wicked men.

BUt what are the reasons why it must needs be, that the estate of Gods people must be an afflicted estate? *Quest.*

First, as long as there is a Devil in the world it must needs be; he in his instruments is that red Dragon, red with fury and rage; he is that old Serpent, full of poyson and deadly malice. *Pliny* speaks of the Scorpion, that there is not one minute, wherein it does not put forth the sting, as being unwilling to lose any opportunity of doing mischief. He is called Satan, an adversary, the destroyer, roaring Lyon, he infinitely hates God, and sins that sin, that is the sin against the holy Ghost, every moment: he hates the holiness of God, and the glory of God, (which especially *Answ.* 1.

Si videris aliquando persecutorem tuum nimis sævientem scito quia ab assessore suo dæmone erurgetur. Ber. de Interdomo c. 52.

Cap. 5. especially shines in his Saints) with deadly hatred: he is cast out himself, and therefore envies and vexes at the Salvation of any: as one that had committed the sin against the holy Ghost said, he wished that his wife, and children, and all the world might be damned together with him: hence he is resolved, that if any be saved, it shall be with as great difficulty as he can procure.

2. Secondly, the poyson of this old Serpent, ungodly men have sucked up, they swell with it, and by it are enraged against godliness. It is reported of Tygers, that they enter into a rage upon the scent of fragrant spices; so do ungodly men at the blessed savor of godliness. I have read of some barbarous Nations, who when the Sun shines hot upon them, they shoot up their arrows against it; so do wicked men at the light and heat of godliness. There is a natural antipathy between the spirits of godly men, and the wicked; *Gen.* 3. 15. I will put enmity between thy seed, and her seed; *Prov.* 29. 27. An unjust man is an abomination to the just, and he that is upright in the way, is an abomination to the wicked. Now the contrariety of antipathy is:

1. First, deep rooted, in the very natures of the things: a contrariety of act is not so much, as a contrariety of nature; two sheep may oppose one another, but there is not that opposition between them, as between a wolf and a sheep.

2. Secondly, it is an active opposition, that will presently stir at the first appearance; the wicked will presently discern a godly man, and their hearts do quickly rise up against him.

3. Thirdly, it is a strong vehement opposition.

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For first, it breaks all bonds of nature, the bond between father and childe, between brother and brother; and all bonds of love and kindeness: we have a remarkable example for this, *Numb.* 22. 3, 4. *Moab* was irked because of *Israel*, or did fret and vex, so the words; the same with that, *Exod.* 1. 12. There was no cause for the Moabites thus to fret, they were allyed to *Israel*, for *Moab* was of *Lot*, to whom *Abraham* was Uncle: *Israel* passed by them in peace, and by the slaughter of the *Amorites* they had freed them from evil Neighbors, which had before taken away part of their Land, and were likely in time to take away more; yet being of a different Religion, malice breaks all these bonds. The like *ver.* 4. of the *Midianites*, who came of *Abraham*, *Gen.* 25. 1, 2. The *Israelites* had freed them from *Sihons* yoak, and yet they conspire against them, and seek their ruine.

Secondly, it is mighty bitter where it is: *Psal.* 7. 13. it is said, that God hath ordained his arrows against the persecutors; the word signifies, such as burn in danger and malice against the godly; and the word translated *ordained*, signifies God hath wrought his arrows: he doth not shoot them at random, but he works them against the wicked. *Illiricus* hath a story, which may be a Commentary upon this Text, in both the parts of it. One *Felix* Earl of *Wartenburg*, one of the Captains of the Emperor *Charls* the fifth, swore in the presence of divers at supper, that before he dyed, he would ride up to the spurs in the blood of the Lutherans; here was one that burnt in malice, but behold how God works his arrows against him: that very night the hand of God so struck him, that he was

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strangled and choaked in his own blood; so he rode not, but bathed himself, not up to the spurs, but up to the throat, not in the blood of the Lutherans, but in his own blood before he dyed. Saint *Paul*, *Acts* 26. 11. says of himself before his conversion, that he was exceeding mad against the Saints of God; this bitter malice that is in the hearts of wicked men, against the godly, puts them upon ways of opposition against all reason and common sence. After *John Huss* was burnt, his adversaries got his heart, which was left untouched by the fire, and beat it with their staves. St. *Paul* in 2 *Thess.* 3. 2. desires the brethren to pray, *That they might be delivered from unreasonable and wicked men*; the word is, *absurd men*. The malice of wicked mens hearts against the godly, makes them break all bounds of humanity, and go against Laws or any thing, in way of opposition against the servants of God. In the History of the persecution of the *Merindolians*, we read of the Bishop of *Aix*, being full of rage against them, when the President *Cassaneus* would have allayed it a little, telling him that the arrest of *Merindol* was not definitive, and that the Laws and Statutes of the Realm did not permit the execution thereof without further process; then said the Bishop, *If there be either Law or Statute that do hinder or let you, we carry in our* sleeves *to dispense therewithal:* the President answered, It were a great sin to shed innocent blood; then said the Bishop, *The blood of them of Merindol be upon us, and upon our successors*; then said the President, I am very well assured, that if the arrest of *Merindol* be put in execution, the King will not be well pleased to have such destruction made of his Subjects:

Subjects: the Bishop answered, *Although the King at the first do think it evil done, we will so bring it to pass, that within a short space, he shall think it well enough, for we have the* Cardinals *on our side,* and especially the most reverend Cardinal of *Tournou.* We read likewise of the unreasonableness of the malice of wicked men against Gods servants, in the History of the *Waldenses:* they petitioning, that seeing it was permitted to the *Turks, Saracens,* and *Jews,* (who are mortal enemies to Christ) to dwell peaceably in the fairest Cities of Christendom, that pity and compassion might be shewed to them, who have their whole Religion founded upon the Gospel, and worshipping the Lord Jesus; and that they might be suffered to live quietly in desolate Mountains, and deserts, and valleys, protesting that they would live in all fear and reverence of God, with all due subjection and obedience to their Lord and Prince, and to his Lieutenants and Officers; and yet this Petition could not be granted. We read likewise, that when that worthy Servant of God, *John Frith,* who was a learned and godly Minister, was burnt at the stake, together with one *Andrew Hewet*; that one Doctor *Cook* a Parson in *London,* openly admonished all the people, that they should in no wise pray for them, no more then they would for a dog. O what bitterness and rage is there in the hearts of wicked men, against Gods servants! No marvel then, seeing they live amongst them, they suffer so much affliction as they do. The Lord tells *Ezekiel,* that he lived amongst bryars and thorns, and that he dwelt amongst scorpions. Thus all Gods people, living with the men of the world, may be said to live amongst bryars and

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4. Fourthly, this oppoſition of wicked men againſt the godly, is an univerſal oppoſition.

As firſt, oppoſing all that do belong unto the ways of godlineſs: as *Luke* 9. 53. it is ſaid of the Samaritans, that they would not receive Chriſt, becauſe his face was as though he would go to *Jeruſalem*; their hearts were againſt any inclination, againſt any thing that tended that way.

Secondly, if they can have advantage againſt any one, who makes any ſhew of Religion, they let flye againſt all, they rage againſt all, as *Haman* againſt the whole people of the Jews, when he was provoked againſt *Mordecai*.

Yea thirdly, they even hate their children after them, they ſhall fare ſomething the worſe for the forwardneſs of their Parents.

5. Fifthly, it is a ſecret oppoſition, for ſo Antipathies are, there can be no reaſon given for it, but as he ſaid, This onely can I ſay, I do not love thee, but I cannot ſay wherefore: they are convinced that they are better then themſelves, in their moſt ſerious thoughts, they wiſh to dye their death, to be in their condition, and yet their hearts do riſe againſt them: as they were wont to ſay of *Caius Seius*, he was a good man, but he was a Chriſtian. But it may be ſaid, there is a reaſon for our oppoſition, we do not oppoſe them for their good-

Non poſſum dicere quare: hoc tantum poſſum dicere non amo te.

Bonus vir Caius Seius, ſed Chriſtianus.

goodneſs, but becauſe they oppoſe Laws, and we would ſee the Laws to be obeyed; we do not oppoſe them for their godlineſs, but for their hypocriſie. For anſwer, the Devil never oppoſed Religion, but under ſome colour. *Pharaoh* cryes out of the people of *Iſrael* that they were idle. *Haman* ſays, that it was not for the Kings profit to ſuffer the Jews. *Tobiah* and *Sanballat* cryes out of them, that they were enemies to Kings and Government. Saint *Paul* was accuſed of ſedition. But ſurely it is not for the execution of Laws, that mens hearts do ſo riſe againſt ſuch as are forward in the ways of Religion, for in other things they count men too buſie, when they ſeek the execution of Law. It was *Tertullians* appology in the behalf of the Chriſtians againſt the Gentiles, who objected the ſame thing againſt them; O ſays he, there are other Laws more for the good of the Commonwealth, that you do not execute; as he inſtanceth in Laws that were made to reſtrain men from ſumptuouſneſs in feaſtings, and in apparel, and houſhold-ſtuff, and in their exceſſive coſts about their Shows and Games, yea, and many ancient Laws about Religion they regarded not. And as for that plea of hypocriſie, take this one evidence, that it is not that which is oppoſed, but Religion it ſelf: if it were hypocriſie that were oppoſed, then the better they did grow when they were in their moſt ſerious moods, the more they would oppoſe it; for that which is evil muſt needs be ſo much the more oppoſed, by how much the more any grows better; but it is apparent, that howſoever men in the heat of their pride and luſts, ſet themſelves againſt the ſervants of God, under that name of hypocriſie, by which they blinde

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Tertul. Apol. ad verſus gentes. c. 6.

Cap. 6. their own consciences; yet when at any time they are in any serious mood, and their hearts grow into any better disposition, then they are not so set against them as before; whereas if it were evil that they hate them for upon their sick beds, and death-beds, they would hate them most of all; but we know it is not so.

6. Sixthly and lastly, the opposition that comes from Antipathy, is an irreconcileable opposition; it may be curbed and restrained a little, and for a time, but reconciliation can never be made, except one of the natures be changed; no arguments, no perswasions, no means can do any good here, it is onely change of nature that can help. Now then seeing that there is such an antipathy between the people of God, and the men of the world, with whom they live, how is it possible but that while they live with them, they must needs be afflicted by them?

CHAP. VI.

Many Reasons why God orders things in his providence so, as his beloved should be under sore afflictions in this world.

BUt though it be true, that the Devil and world are malicious; yet, does not God rule over all? why then will God suffer his beloved ones thus to be troubled and afflicted?

Answ. Psal. 97. 1. The Lord reigneth, let the earth rejoyce; it is well for us that the Lord reigneth, or else his people could never stand before the rage of the world, and Devil; one or two wolves, were able

able to devour a flock of sheep, what then would many wolves do amongst sheep, if there were not an over-ruling hand? but as *Psal.* 76. 10. Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain; God suffers, and orders this so, that he might turn all to his own praise. For, Cap. 6.

First, sometimes by this means, he scatters his people abroad in the world to disperse his truth, to spread his Gospel further then otherwise it would be; as *Acts* 8. 3, 4. it is said, *Saul* made havock of the Church, haling men and women, committing them to prison, therefore they that were scattered abroad, went every where preaching the Word; according to the propheſie of *Daniel, chap.* 12. 4. propheſying of the times of the troubles of the Church, he says, Many shall run to and fro, and knowledge shall be increased. 1.

Secondly, this God suffers for the manifestation of his glorious power, and that four ways, 2.

First, in the continuing of his Church, and the profession of his truth, notwithstanding all the rage of men and devils; Gods power was seen in preserving the bush from being consumed, though it were all on a light fire: to preserve a spark of fire alive, in the midst of the waves of the sea, and to keep a light set up, in the midst of storms and tempests, is a great work; there appears as great a power of God, in preserving his Church in the midst of so much opposition, notwithstanding their grievous afflictions and persecutions, as there did appear in the preservation of the three Children in the fiery furnace. *Eliah* would have water poured upon the sacrifice, he would have it covered with water, that the power of God might 1.

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2. Secondly, the power of God appears not onely in the upholding, but in the raising the spirits of his servants in their afflictions, with what courage, holy magnanimity, heavenly chearfulness that appeareth in them: even weak women and children, triumphing over the most sore afflictions, and grievous distresses, which made a Heathen, one *Calocerius* beholding this, break forth with this acclamation, Of a truth, great is the God of the Christians! *Bernard* says, Those whom God frees from troubles, have experience how sweet the Lord is; and those whom he exercises with many troubles, have experience how strong the Lord is. The glory of Gods power is as clear in the raising the spirits of his servants in suffering, as if he should deliver them from suffering by miracle. And therefore *Rupertus* saith, that God did more gloriously triumph in St. *Laurence* his patience and constancy when he was broiled on the Gridiron, then if he had saved his body from burning by a miracle.

Vere magnus est Deus Christianorum. Quam suavis Dominus, quam fortis Dominus. Bern. de conscientia, ca. 2.

3. The power of God is glorious, not onely in preserving his Church, in raising the spirits of his servants in their greatest afflictions, but in increasing his Church by them: if it be a wonder to be upheld in them, it is much more to be encreased by them; the more we are cut down, the more still we are, saith *Tertullian.* The Church never grew so fast, as when it was under most affliction. *Sulpitius* says of the Christians in the primitive times, that they then were

Plures efficimur quoties metimur.

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as greedy of Martyrdom, as in his time men were greedy of Bishopricks. The blood of Martyrs was the seed of the Church. *Pliny* reports of the lilly, that it is increased by its own juyce that drops from it: so the Church which is the lilly that grows among the thorns, the very blood that falls from them, multiplies them; the sufferings of one begets many to the love of the truth. Mr. *Knox* in his History of *Scotland*, reports of a Gentleman one *John Lindsay*, familiar to Bishop *James Bettoun*, that he said to the Bishop upon the occasion of the burning of Mr. *Patrick Hamilton*, My Lord, if you burn any more, you will destroy your selves; if you will burn them, let them be burnt in hallow cellars, for the smoak of Mr. *Patrick Hamilton* hath infected as many as it blew upon. It is a report of one *Cecilia* a Virgin, that by her constancy and exhortations, before and at her Martyrdom, was the means to convert four hundred people. By blood and prayer the Church converts the whole world, says *Luther*.

Ecclesia totum mundum sanguine, & oratione convertit. Luth. T. 2.

Fourthly, God shews the glory of his power, in doing such great things as he doth, by a few afflicted, distressed, persecuted, contemptible people: The greatest things that ever God hath done in the world, have been by these: the more afflicted, the more mean and despised they have been, the more hath the arm of the Lord appeared in them. Gods power is made perfect in weakness, 2 *Cor.* 12. What great things hath God done by a few afflicted, persecuted fishermen, the Apostles? What great things by St. *Paul?* who many times had not rags to cover his nakedness; who was whipped up and down, and put into stocks, and counted the basest and vilest of men, the

Cap. 6. *Ubi Plato, ubi Pythagoras, ubi Stoicorum turba? Sed fuerunt apud Gentiles illustrissimi, luces qualis Themistocles ille, qualis Pericles: puerorum, ludos, & ineptorum studia res gestas judicabis, si cum his, quæ Piscatores gesserunt conferre volueris.*

the very off-scouring of men, and the filth of the earth: and yet never were such great things done in the world, by those who had the greatest learning, the most power, the most valor, the most glory in the world, as was done by these; they did even subdue the world unto them, and that by preaching the Gospel, a Doctrine so above nature, so contrary unto nature. *Chrysostom* in a Sermon upon the 10. of *Matthew*, speaking concerning this argument, calls forth *Plato*, and *Pythagoras*, and the rest of the Philosophers, and challenges them to shew what they had done in comparison of these. But because some might say that amongst the Heathens there have been most famous Captains, who have done great things, as *Themistocles* and *Pericles*: If you compare, says he, what they have done, with what hath been done by these poor fishermen, all their bravest acts will appear but childes plays, and the enterprizes of simple men.

3. Thirdly, that which God ayms at, is the tryal of the graces of his people: an afflicting condition is a trying condition: Hence, *Dan.* 11. 35. *Some shall fall, and be tryed*: This is a propheſie of the times of the *Maccabees* under *Antiochus Epiphanes*: in the 11. *Heb.* we have the History of this, where *verse* 36. we have the like expression: others had tryals of cruel mockings and scourgings: We read of Queen *Elizabeth* in her sister Queen *Maries* days, when she was locked up close in the prison, at first she was much daunted, but after she brake forth into this speech, The skill of a Pilot is unknown, but in a tempest; the valor of a Captain is unseen, but in battel; and the worth of a Christian does not appear, but in time

Apparet virtus arguiturque malis, Ovid.

time of tryal and temptation. Fire tryes mettals what droſs is in them; ſtrong winds, ſtorms, and tempeſts, try what our foundation is, whether we be built upon the rock, or upon the ſands: they diſcover what ſap the leaves have from the root; withered leaves when the wind riſes, fall off, the green leaves that have ſap holds on: they try what ſoundneſs is in us: if you hang heavy weights upon the boughs of trees that are rotten, they preſently break, but if upon ſound, they bear them: hard weather tryes what ſoundneſs and health there is in the body; ſo afflictions and troubles, what ſoundneſs the Spirit hath. Wooden or earthen veſſels, if they be ſet to the fire empty, they are ſoon riven, and break, but not when they are filled with liquor: ſo empty hearts, when they feel the heat of afflictions, they ſoon break, but if filled with grace, and the comforts of the holy Ghoſt, they hold ſound. When a mans cloaths are on, the deformities of his body cannot be ſeen: but when he is ſtripped naked, then all appears. In Summer time, when the trees are covered with leaves, you cannot ſee the knots, and rifts, and moſſineſs of the tree; but in winter when the leaves are gone, then you may ſee all. Hence the Hebrew word that is uſed for Winter, comes from a word, that ſignifies diſgrace and ſhame, becauſe winter takes away the glory and beauty of the earth, and puts a kinde of ſhame and diſgrace upon it. The deformities and diſtempers of mens hearts, are much diſcovered in the winters of their affliction: although there was much glory and beauty on their profeſſion before, yet now they appear moſt vile and baſe. We read *Luke* 2. 35. That Chriſt was appointed for the fall of

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Nemo vires ſuas in pace cognoſcit, ſi enim bella deſunt, virtutum experimenta non prodeunt Improbis eſt miles qui fortem ſe in pace gloriatur. Greg. Mor l. 23. c. 18.

Cap.6. of many, and for a rock of offence, that is, in regard of the sufferings that should follow upon the profession of the Gospel: and mark what God ayms at in this, it is that the thoughts of mens hearts might be revealed; there are many secret thoughts, secret haunts of evil in mens hearts, secret windings and turnings of mens spirits, that are not revealed until then: when the cause of God, and our own ends come in competition, when they must part one from the other, then is the tryal what we are: as when a serving-man follows two Gentlemen, you know not whose he is, until they part one from the other: as we read *Ezek.* 21. 21. the King of *Babylon* stood at the parting way, at the head of the two ways, to use divination; the best divining of men, is at the parting way: although the times of afflictions, in regard of the darkness of them, one way be called the night of afflictions, yet they have light in them, and may be called a day, in regard of the discovery they make of a man what he is. In prosperity a man is apt to judge amiss of himself, not onely because ignorance deceiveth the minde; but because of the present contentment he hath, he is unwilling to be disquieted with any thoughts of disparagement: Adversity though it be a hard Tyrant, yet it is a true Judge; though it speaketh roughly, yet it speaketh truly.

We read *Deut.*8.2.that God led his people through the wilderness to humble them, and to prove them, and to know what was in their hearts: God knew before, but he would make themselves and others to know. I read of *Nazianzen,* walking by the Sea shore, seeing how the sea wrought in a storm, that

Orat. 28.

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it cast up light and empty things, but not things solid and heavy; he applies this to afflictions, and says, that light and empty spirits are tossed up and down by them, and keep not their constancy; but solid spirits are like the rock that stands firm, and abides the same: men do not know their own hearts, they finde their hearts otherwise when troubles come, then ever they thought before; they never thought they had had so much pride, so much impatience, so much unbelief; they thought before they could have submitted to the hand of God, that they could have born more then is now upon them with patience and meekness; but now they finde their wretched hearts murmure, repine, fret, vex; now they finde corruptions stir exceedingly: they had thought they could have depended upon God in straits; but now they finde their hearts sinking, they finde they have base shifting hearts. When the fire comes to green wood, there comes out abundance of watery stuff that was not discerned before; so when the fire of affliction comes, much evil runs out that you saw not, that neither you nor others thought to be in your hearts before. When a Pond is empty, then appears the mud and the filth, and Toads in the bottom: so when God empties men, when he takes from them his blessings, then much filth, many crawling lusts appear that did not before: sometimes more grace appears in afflictions then did before: some of Gods people are low in their own eyes, they suspect and fear themselves, they think their graces will fail them in trouble, that their peace is false; yet when it pleases God to bring them into

Cap. 6. into trouble, they finde more peace, more assurance, more strength then ever they did before, or then they thought they should have done; never such sweet joy, never such full assurance, never such use of faith, and patience, and love, as in the sorest and strongest afflictions. This indeed is very rare, there are few that finde more good in their hearts in afflictions, then they thought they had before; but where this is, it may be a sweet seal to the soul, of the sincerity of it ever after. When Corn stands in the field we may guess what it may yield, but we cannot know fully, till it come to the flail, and then it yields sometime more, though often less then we made account of. When grapes come to be pressed, then is discerned what is in them.

4. Fourthly, an afflicted condition gives opportunity for much exercise of grace, it calls forth whatsoever grace there is in the heart to the exercise of it. *Rev.* 13. 10. St. *John* speaking of the sufferings of the Saints, Here (says he) is the faith and the patience of the Saints; here is matter for their faith and patience to be exercised about, this calls for the working of their faith and patience; and so for other graces, as humility, self-denyal, love to God. Physick stirs up natural heat, and makes it active; so afflictions the souls Physick. What mighty prayers, and lively stirrings of spirit are there many times in afflictions? *Esay* 26. 16. *They pour out a prayer, when thy chastening was upon them:* our prayers do but drop out before, now they are poured out, and one work of heart do's so follow another, that there is no intermission, it is all but one prayer they have poured out, not prayers, but a prayer; and it is observable, the word that

that here is translated prayer, is a word that is used for inchantment לחש becauſe ſuch words were conceived to be full of efficacy, containing much in a little room. So the prayer now is not an empty thing, but full of efficacy, containing much in a few words. The graces of Gods Spirit are the moſt lovely things in the world in Gods eyes, and therefore God delights much to ſee the exerciſe of them. When ſpices are beaten, then they ſend forth their fragrant ſmell; ſo when Gods ſervants are in afflictions, then their graces ſend forth their ſweetneſs, in the activeneſs of them: when the box is broken, and the precious oyntment is poured forth, then it ſends forth its delightful ſavour; ſo when the heart is broken with afflictions, and the grace is poured forth, then they give a ſweet ſmell in the noſtrils of God and men. A tool that is daily uſed, is kept bright and ſhining; and ſo grace, when it is moſt exerciſed, it it is moſt beautiful: The glory of the things of the world miniſhes in the uſe of them, but grace is ever better for the wearing. Cap. 6.

Fifthly, in afflictions the power of grace does much appear; the abiding ſtrong againſt oppoſition, is a true argument of ſtrength: this was the honor of *Joſephs* ſtrength in his bleſſing, *Gen.* 49. 23, 24. *The archers have ſorely grieved him, yet his bow abode in ſtrength.* It is nothing for a man to go on in the profeſſion of Religion, while all things are well about him, while he feels no trouble, but God hedges about his way: if God ſhould always proſper his people in outward things, who would not be a profeſſor of godlineſs? When the people ſaw how *Mordecai* was raiſed, then many became Jews. I read of one 5.

Cap. 6. *Fac me Pontificem & ero Christianus.*

one *Pamachius* a Heathen, that he said to the Pope, Make me a Bishop, and I will be a Christian. Every bird can sing in fair sun-shine weather: but here is the power of grace, not to be offended in Christs sufferings: *Blessed are they who are not offended in me*, says Christ, *to desire to know nothing, but Christ and him crucified:* To embrace Christ in his rags, in his poverty, in his shame, in his afflictions and sorrows; this argues a power of grace indeed: it argues the power of love, that much water cannot quench it. It is a note that *Josephus* hath, writing the History of the time of Christ; At that time, says he, Jesus a wise man did many miracles, and although he was condemned to the cross, yet did not those that followed him from the beginning forbear to love him, notwithstanding the ignominy of his death; He notes it is an argument of great love in his followers, as it was indeed, that they did not forbear to love, notwithstanding his ignominious death. As it is a sign our love to sin is strong, when we have many afflictions to quench our love, when we meet with much trouble and opposition in a way of sin, and yet our love to it is not abated; so it argues our love to God and godliness is very strong, when the greatest opposition cannot prevail against it: to account Christ precious as a tree of life, although we be fastened to him as to a stake to be burned, this is love indeed. It was the glory of *Scipio*, in which he much boasted, that there was not any of his Soldiers, but would venture his life for him, if it were to leap into the Sea, to cast themselves from a high Tower, or any other way that he should require of them, this argued their strong love to him; and it is the glory

Joseph. l. 18. c. 4.

of

of the Lord in which the Lord delights, that he hath a people whose hearts are closely knit to him, in the most afflicted distressed condition that can befal them, who are content to suffer any thing for him, to submit to his blessed will, to honor him any way that he shal please, though it be in the loss of deerest comforts, and suffering the sorest and hardest afflictions. Cap. 6.

Sixthly, by afflictions the graces of the Saints are much increased, as *Israel* never increased so much as when *Pharaoh* most oppressed; for two hundred and fifteen years before, they increased but to seventy; but in less time, when they were oppressed, they increased to more then six hundred thousand men fit for War, besides women and children: thus the spiritual increase of the true *Israel* of God is much in afflictions more usually then at other times. Gods people to whom afflictions are sanctified, never thrive so much in grace, as when they are watered with their own tears. The Rose is sweeter in the Still, then upon the stalk. Fish thrive better in cold and salt waters, then in warm and fresh: the largest fish are not in the fresh Rivers, but in the coldest salt Seas. The ground is most fruitful that is most harrowed. The most plentiful Summer, follows after the hardest Winter: The face of Religion is never so beautiful, as when it is washed with its own tears. The Walnut tree is most fruitful when it is most beaten: Camomel flourisheth most, when it is most trodden on, and pressed down: suffering for truths does much confirm men in them; that which a man hath bought at a dear rate, he is loath to part with: thus we finde it in men who suffer for errors, they are ever the more stiff in them: 6.

Cap. 6.

Tolle congeriem malorum & non erit plenitudo virtutum. Chryſoſt. Hom. de lapſu. *Adami.*

like the Merchants, holding up their commodity, becauſe it coſt them dear. All oppoſitions, if they do not overcome, they ſtrengthen that which they do oppoſe: as water caſt upon the fire, it makes that fire burn hotter, that it does not quench. Wind ſhaking the tree, makes it grow more ſteady. Thus the tribulations of the godly, and the perſecutions they ſuffer, do oppoſe their graces, but becauſe they cannot overcome them, they ſtrengthen them: As we read *Pſalm* 45. when the Church forſakes all, when ſhe leaves her fathers houſe, and her kindred, then doth the King greatly delight in her beauty, her beauty is great then, and exceeding delightful in the eyes of the Lord: *Cant.* 2. 14. *O my dove* (ſays Chriſt to the Church) *thy voyce is ſweet, thy countenance is comely: let me hear thy voyce, let me ſee thy countenance:* This is ſpoken of the ſtate of the Church, after her deliverance from great afflictions, after her return from captivity; before her captivity ſhe was loathſom and vile in Gods eyes; God hateth her, as appears, *Jer.* 12. 8. *Mine heritage is unto me as a Lyon in the forreſt; it cryeth out againſt me, therefore I have hated it:* but now ſhe is delightful; Chriſt bids her ariſe his love, his fair one, and come away. God before cared not for her ſolemn meetings, they were a burthen to him, as appears *Eſay* 1. 11, 12, 13, *&c.* but now he expreſſeth his deſire of their ſolemn meetings, *O my dove, that art in the clefts of the rocks, in the ſecret places of the ſtairs,* thou who worſhippeſt me in ſecret places, in holes and corners, *let me ſee thy face,* let me ſee thee aſſembled into the face of a Church in my Sanctuary; *let me hear thy voice,* let me *hear thee there calling upon me, ſinging praiſes*

praiſes unto me, Pſal. 66.12. *We went through fires, and through waters* (ſays the Church) *but thou broughteſt us into a wealthy place.* Thus God deals with his Church ſpiritually, by bringing them through the fire and water of afflictions, he brings them to a wealthy place, a wealthy eſtate. The Church of *Iudah* before the Captivity, was as a Vine that brought forth wilde Grapes, upon whom the Lord reſolved to command the clouds not to rain, and from whom he would take the hedge of his protection, *Eſay* 5. but after the captivity he ſpeaks otherwiſe of it, *Eſay* 27.2,3. In that day ſing ye unto her, a Vineyard of red wine (which was the beſt wine) now the Lord will keep it, and water it every moment. I have read of a Fountain, that at noon-day is cold, at midnight it grows warm: it is thus with many, they are coldeſt in their proſperity, and the nights of afflictions contract their heat, and intends it: fire never burns ſo hot as in froſty weather. The winter time of affliction, ſometimes proves to be the moſt fruitful time of a Chriſtians life; contrary to the work of nature, for all things ſeem dead then, and they flouriſh and grow onely in the Summer; but a Chriſtians Winter is ſometime better then his Summer; grace flouriſhes and grows moſt in his Winter. Our *Benoni's*, ſons of ſorrow, prove oftentimes our beſt *Benjamins*, ſons of our right hand: the beſt corn is that which lies under the clods in froſt and ſnow; *Paul* rejoyced much in *Oneſimus*, whom he had begotten in his bonds, *Philem. ver.* 10. *Baſil* in his Sermon upon the forty Martyrs, calls them the ſtars of the world, the flowers of the Church. And *Chryſoſtome* upon *Acts* 12. ſpeaking of thoſe who were praying for *Peter* in

Cap. 6.

Pomponi' Mela: *fons cognomento ſolis in Cyrenaica regione.*

ἀστέρες τῆ οἰκουμένης ἄνθη τῶν ἐκκλησιῶν.

Cap. 6. *Puriores velo afflictione facti* Chryſoſt. in Hom 16. in Acta 12. *Virtutum auctor.*

the night, ſays, That they were made by afflictions more pure then the Heaven. And ſome of the Ancients, as *Chryſoſtom* and *Salvian*, have called afflictions the mother of Vertue. *Manaſſes* his chain was more profitable to him then his Crown. *Hebr.* 12. 10. God is ſaid to chaſtiſe his people for their profit, that they might be partakers of his holineſs: God communicates of his own holineſs unto the ſouls of his people by their chaſtiſements, in a ſpecial maner: love is often encreaſed in affliction; ſheep run together when the dog is ſet on them: after the Church was delivered from violent perſecution, it ſuffered much by diviſions, the very bowels were rent by their diſſentions, it was then in a worſe condition then before, the fire of their diſſentions being worſe then the fire of their perſecutions; the one hindred, but the other furthered their growth. *Johh* 15. 2. *Every branch in me my Father purgeth, that it may bring forth more fruit:* as Vines are made fruitful by pruning, ſo are Gods people by the pruning knife of afflictions; and hence it is, when the Lord hath ſome great employment, ſome great ſervice for any of his people, he firſt ſends them unto, and trains them in the ſchool of afflictions, as *Joſeph* and *David*. And as our *Benoni's*, our ſons of ſorrows, that which we get out of our ſorrows, proves oftentimes our chiefeſt *Benjamins*; ſo Gods chiefeſt *Benjamins*, whom he uſeth as the ſons of his right hand in ſpecial ſervices, are firſt *Benoni's*, ſons of ſorrow. There is a great deal of difference, ſays *Luther*, between a Divine in outward pomp, and a Divine under the croſs. It is a rare thing to have any mans eyes opened as *Jonathans* were, by taſting of honey, by proſperity; but in afflictions

Multũ intereſt inter Theologum gloriæ & Theologum crucis.

afflictions many are: afflictions prove to them, as the clay to the poor mans eyes that gave him sight. They that are afflicted, do better understand Scripture, says *Luther*, but those who are secure in their prosperity, read them as a verse in *Ovid*. Amongst many others, this is one special means whereby an afflicted condition comes to be useful for the encrease of grace, because in it the soul gains much experience; experience of God and of his ways, experience of the good there is in, and faithfulness of his word; as we read, *Psal.* 107. Those who go down into the Sea, see the wonders of the Lord; much more those who come into the seas of troubles and afflictions, how do they see the wonders of the Lord? they can tell their friends much of the wonders of the Lord towards them: so *Israel* in the time of trouble cryes out, *Hos.* 8. 2. *My God, we know thee*; now we know thee otherwise then before we did: and experience of the evil of sin. It was a speech of a *Germane* Divine in his sickness, *Gasper Olevianus*; In this disease I have learned how great God is, and what the evil of sin is, I never knew what God was to purpose before, nor what sin meant. When God spake to *Job* out of the whirlwind, *cap.* 38. he answers, *cap.* 40. 3, 4. *Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth.* And experience likewise of our weakness, and the vanity of the Creature more now then ever, *Psal.* 39. 11. *When thou with rebukes doest correct man, thou makest his beauty to consume away like a moth: surely every man is vanity, Selah:* he can then say *Surely*, and that with a *Selah*, that every man is vanity. It is very observable, that of all the seven churches that Christ wrote unto, in the second & third

Cap. 6. *Qui tribulantur sacras literas melius intelligunt, securi & fortunati eas legunt sicut.* Ovidii. carmen.

Hoc morbo didici quanta majestas Dei & quid sit peccatum.

Vexatio dat intellectum. Schola crucis schola lucis. Cyp. Ser. 4 de immort.

Cap.6. Chapters of the *Revelations*, there are onely two which he charges no evil upon; the Church of *Smyrna*, and the Church of *Philadelphia*: and these two were exercised with much trouble; as the Church of *Smyrna*, *cap.* 2. 9. is said to have endured much tribulation, and to be in poverty, yet Christ commends her, and says she is rich: her poverty made her rich, her tribulations made her glorious in the eyes of Christ. And the Church of *Philadelphia*, *cap.* 3. 8, 10. she had but a little strength, she was in a low, poor, afflicted, contemptible condition; yet she denyed not the name of Christ, she kept the word of Christs patience, that word for which she suffered much, being strengthened thereunto by the patience she received from Jesus Christ.

7. Seventhly, afflictions preserve from much sin, they are blessed preventing physick: our falls into sore afflictions, keep us from falls into sin. *Hosea* 2. 6. God says, he will hedge the way of his people; if the hedge of the command will not keep us from transgression, it is a mercy for God to hedge in our way by another hedge, the hedge of afflictions, they are blessed stumbling blocks cast in the way of sin, to hinder us in it. I have read of *Augustine*, that once by wandring out of his way, he escaped one who lay in wait to mischieve him; it falls out so many times with us, if afflictions did not put us out of our way, we should fall into the power of some sin or other which would mischieve us. *Gregory* saith of *Solomon*, that he left the house of wisdom, because the discipline of afflictions did not preserve him. Salt brine preserves from putrifaction: the salt marshes keep the sheep from the rot.

Cor Salomonis idcirco funditus Donum sapientiæ deseruit quoniam ipsum nulla disciplina interius custodivit. Greg. in pastorali.

Eightly,

Eightly, by afflictions, decayed grace comes to be recovered: These are Gods files, that file off the rust of security. Physitians use to cure a Lethargy, by putting their patient into a feaver: the spiritual Lethargy of security, is often cured by hot and strong afflictions. When men are in a swound, we use to nip and pinch them, and strike them, and cast cold water upon their faces: Gods strokes, and the cold water of afflictions being sanctified by him, recover many from spiritual swounds: many who have so far decayed in their spiritual vigor and activeness, that they have seemed to be even dead, yet they have been recovered this way. *Job* 36. 15. God opens their ears in oppression; many mens ears are clogged up with the world, but when God gives them up for a while to the oppressions of men, then their ears are opened. *It is good for me,* saith *David, that I was afflicted, for before I went astray, but now have I learned thy word.* In the 2. *Hosea,* God threatens the Church to strip her naked, and to set her as in the day that she was born, and to make her as a wilderness, to hedge her way with thorns; and thus the Lord did to that Church: but mark what he says shal be the fruit of all, *verse* 7. *Then shall she say, I will go and return unto my first husband, for then was it better with me then it is now.* When *Absolom* sent for *Joab* once and again, yet he came not unto him, until *Absolom* caused his corn fields to be set on fire, and then he comes: God speaks and calls to his people who are grown secure, once and again, but they neglect God, until God comes with the fire of afflictions, and then they come. Afflictions are like the prick at the Nightingales breast, that awakes her,

Cap. 6. 8.

Traditum nobis divinitus disciplinam pax longa corruperat, jacentem fidem & pene dixerim dormientem censura cœlestis erexit Cyp. ser. de lapsis. 5.

Cap. 6.

Muscus odorem amissum juxta stercora vel ad latrinam positus recuperat; sic humilitas. Guliel. Paris. de Moribus Fol. 127.

and puts her upon her sweet and delightful singing. *Gulielmus Iariensis* saith of Musk, when it hath lost its sweetness, if it be put into the sink amongst filth, it recovers it; this he applyed to decayed grace in the times of afflictions, in afflictions it revives, and recovers.

9.

Venit tribulatio mea veniet & purgatio mea. August. in Ps. 61.

Tribulatio est aqua salsa quæ Scabiem purgat & abstergit. Guliel. Paris. de moribus.

Qui tribulationem meis parant Balneum eis & Lavatorium exhibent. Guliel. Paris. ibid.

Ninthly, afflictions are of great use to mortifie lusts, to purge out filth and corruption. *Isa.* 27. 9. *By this shall the iniquity of Jacob be purged, and this is all the fruit thereof.* When Physitians purge the body, they purge out that which is good, as well as that which is evill, but when God purges in the sanctified use of afflictions, he onely purges out the evil, this is all the fruit thereof. As Aloes kills worms, so do bitter afflictions crauling lust in the heart. Cold and hard winters do destroy much vermine, which otherwise would be very noisom: so cold and hard afflictions vermine lusts. Violent storms and thunder clear the air, strong afflictions clarifie the heart; by them we are as it were poured from vessel to vessel, from whence the ill savour of our heart-distempers comes to be taken away. *Ier.* 48. 11. Foul and stained cloathes are made white by laying abroad in cold frosty nights, so the defiled heart. Salt marshes purge rank humours, so do the saltness of afflictions rank lusts. Men let their armour lye rusting by them in the time of peace, but in the time of war they scour all bright, to make fit for service: so mens hearts in the time of peace grow foul, but in times of trouble, they are then cleansed. It is a great mercy to have the act of sin hindered; afflictions are very useful for this, and therefore, *Hosea.* 2. 6. they are, as you heard, called

called a hedge of thorns; whereby the ways to sin are hedged up : but to have the inward lusts mortified, this is a greater good. All the Prophets preachings could not purge the Jews from idolatry, so as the Babylonish captivity : it is observed, never since that time have idols been found amongst them. Cap. 6.

Tenthly, Gods people are often in an afflicted condition, as chastisements for their sins, they bring many evils upon themselves, by their loose walkings, by their indiscretions, by their pride, by their self-seeking, by their forwardness, by their wilfulness, and worldliness: God chastens even whom he loves: the Apostle tells the Corinthians, that they were chastened of the Lord, that they might not be condemned with the world. Those whom God would never condemn, yet he will chasten: God will have his children feel something of the evil of their sins, and will have them and others see how displeasing sin is to him, in the fruits of his displeasure, upon those who are his beloved ones, who are exceeding dear, and precious in his eyes: because the Lord is careful of his honour, therefore if his children sin, he will chastise them, hence the Greek word for *chastisement*, signifies *care of honour*. GODS children may come to be children under anger, though not children of wrath: yea God usually holds a more strict hand over his people, then over any, he quickly brings them under the rod, when he lets other go on, and rot in their sins; yet he comes not upon his children as a revenging Judge, to destroy the person for the sins sake: but as a gracious Father, to destroy the sin for the persons sake: he is angry that they have sinned, but especially angry that they might sin no more. 10.

τιμωρία. *Filii sub ira, non filii iræ.*

Eleventhly,

Cap. 6. Eleventhly, that which God ayms at in the afflictions of his people, is to make them conformable to Christ their head, that they may enter into their glory, as Christ did into his. *Ought he not to suffer these things, and so to enter into his glory?* Luke 24. 26. We read of S. *Paul*, Phil. 3. 10. that he earnestly desired to be partaker of the fellowship of Christs sufferings, and to be conformable to his death; God will have a conformity to the death of his Son. We read of *Godfrey* of *Bulloin*, that he would not be crowned in *Jerusalem* with a crown of gold, where Christ was crowned with a crown of thorns; because he would not have such a great disproportion between him and Christ. It is reported of *Origen*, when *Alexander Severus* the Emperor sent for him, he appearing to be meanly cloathed, there were divers costly garments prepared for him, and sent to him, but he refused them, and when he came near to *Rome*, there was a Mule and a Chariot sent for him, that he might choose which liked him best, but he refused them likewise, and would not go in pomp to the Emperor, saying, *He was less then his Master Christ, of whom he never read that he rode but once.*

12. Twelfthly, the afflictions of Gods people are in just judgement a rock of offence, and a stumbling block to the ungodly. Christ in regard of the afflictions that attend the profession of the Gospel, is said to be *a rock of offence*, and so appointed *for the fall of many*, Luke 2.34. How many thousands perish, because they are offended at the mean, afflicted, persecuted estate of Christ in this life? Thy heart is set upon vanity and outward pomp, this persecuted estate

estate of godliness is thy *stumbling block*, at which God in his wrath lets thee stumble, that thou mightest fall, break thy neck, and perish for ever: hence is that speech of Christ, *Blessed are they that are not offended in me:* O its a great mercy of God, not to let this be a stumbling block, it is a mercy that God grants but to a few; here and there a poor soul, who is able to see the beauty and glory of godliness, through all the dark clouds of *troubles, afflictions, persecutions*, that attend it: but for the generality of men, this is that which hides the glory of it from them, unto their everlasting perdition. Cap. 6.

Lastly, Gods people are here afflicted, that Christ in them, and they in Christ, may in the conclusion of all be the more glorified. 13.

First, in the overcoming of all evils, in the final destruction of all their enemies.

Secondly, in their happiness after so many evils endured: the bitterness of foregoing grief, commends the sweetness of following joys. *Amaritudo præcuntis doloris cõmendat amplius gaudia sequuntura.* Hier. ad virginem in exilium missam.

Thirdly, their afflictions work to the encrease of their glory. 2 *Cor.* 4. 18. *Our light afflictions work for us an exceeding weight of glory. Gordius* that blessed *Martyr* (whom St. *Basil* so much commends in an Oration of his) accounted it a loss to him, not to suffer many kindes of tortures; he says, that tortures are but tradings with God for glory. *Majora certamina majora sequuntur præmia.* Turtul. ad Scapulam.

Tertullian hath an expression to that purpose, *The greater the combates, the greater are the following rewards. Bernard* says of persecuters, that *they are but his* Fathers goldsmiths, *who are working to adde pearls to the crowns of the Saints.* The seeds of happiness are sown in the deep furrows of affliction, and the

Cap. 7.

the deeper the furrows are, the more precious are the seeds that are there sown, and the more glorious and plentiful will the harvest be. When a curious glorious picture is to be drawn, the grounds use to be laid in black, but not in dirt: so our grounds may be laid here in afflictions, but let them not be laid in sin. Here then we see, that although afflictions are a bitter root, yet there spring from them fair flowers, and pleasant fruit: no marvel then though God hath a hand in ordering things so, that his people should be in such an afflicted condition in this world: from Gods determining things to be thus, let us learn,

Sæpe per dulcedinem fructus placet, quod amarum horruit in radice. Hieronym. ep. at Virginem in exilium missam.

CHAP. VII.

What use we should make of Gods ordering his people to an afflicted condition.

FIrst, that our rest is not here in this world; let us not promise to our selves any such matter, let us not seek it here: the promise will not bear it, the promise will bear no further, then that we should have onely so much of the things of this world, as shall be sutable to our condition; That which the Prophet speaks in another case, *Micah* 2. 10. we may apply to all the things and places of the world; *Arise, here is not your rest:* this is not the place, this is not the time, here are not the things that God hath appointed for our rest: this is the place and time for troubles, and sorrows, and afflictions, our warfare is here. No man in his warfare, will build himself a strong and sumptuous house in the field; if we seek for our rest here, we mistake;

Terra malis scatet adversis, peliguſque redundat.

as

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as if a man floating upon the waves of the sea, upon a board after shipwrack, should think to lie down and sleep, and settle himself there: or as a bird should build her nest in a bush, floating in the midst of the waves of the sea.

God, says *Bernard*, hath not cast man out of Paradise, for him to think to finde out another Paradise in this world; no, man is born to labour. Why do you seek the living amongst the dead? why do you seek for living comforts, where you must expect to dye daily? It is only Heaven that is above all winds, storms, and tempests; rest must be after labour, our rest is the crown of our labour; to seek it here, is to seek it preposterously, and *Why do you require that in one place* (says S. *Ambrose*) *which is due in another?* Why would you preposterously have the crown before you have overcome? Imagine the most setled condition you can in this world, and although you had it, yet it were but *vanity*: so says the Psalmist, *Psal.* 39. 5. *Man in his best estate, is vanity*: the word is in the Original, in his *setled estate* he *is vanity*; not onely *vain*, but *vanity it self.*

It was a heavy charge that S. *James*, *cap.* 5. laid upon some, *that they lived in pleasure upon earth*: as if he should have said, *earth* is not the place for pleasure; this is the place of sorrow, of trouble, of mourning, of affliction. Thus *Abraham* charged *Dives*, *In your life time*, says he, *you had your pleasure*: the emphasis lies there, *in your life time*, that should not have been the time: let us take heed we be not too hasty in seeking our rest, our pleasure and delight; we may perhaps have a little for the while to the flesh, and because we will not be content with that con-

Non ad hoc nos de Paradiso voluptatis ejecit, ut alterum hic sibi Paradisum adinventio humana pararet homo ad laborem natus. Ber. declamat. Ecce reliq. omnia.

Quid alibi poscis quod alibi debetur? quid præpropere coronam exigis antequam vincas? quid expetis gestis antequam stadium solvatur? Ambr. offic. l. 1. cap. 16.

Quærite quod quæritis, sed non ubi quæritis. August. Confes. l. 4

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condition that God hath appointed for his people, here we may lose our parts in that glorious eternal rest which God hath prepared for his people hereafter. Seek for that which ye do, namely for *rest*, but do not seek for it where ye do: if we seek our rest in this world, notwithstanding we meet with so many troubles in it, what would we do if the Lord should let us prosper? *Behold* (saith an Ancient) *the world is troublesome, and yet it is loved, what would it be if it were peaceable? you embrace it though it be filthy, what would you do if it were beautiful? you cannot keep your hands from the thorns, how earnest would you be then in gathering the flowers?*

2. *Non omne quod fœliciter bene, nec, in hac vita omne quod bene fœliciter* Greg Mor l. 30. c. 3.

Secondly, hence it appears, that *prosperity* is not always a sign of love and favor from God. *Rome* makes it a note of the true Church: if that were so, then the *Egyptians* were in a righter way then the *Israelites*: the *Philistims*, the *Ammonites*, the *Midianites*, and afterward the *Babylonians* and the *Persians*, might have pleaded that their gods were true gods, and to be worshipped rather then the God of *Israel*: and when the *ten Tribes* broke off from *Judah*, and yet often prevailed against *Judah*, and were more prosperous, they might have pleaded that they were in the right, that their worshipping of God was more accepted, then that which was at *Jerusalem*. And afterwards the *Heathens* might have pleaded this argument against the Christians; and thus indeed they did, as we finde in the 30. Epistle of *Ambrose*: he answers to one *Symmachus*, a great man, who pleaded strongly against the Christians, and for the maintenance of *Idols*, by this argument, saying, That they prospered and flourished more in worshipping of their

Ambrose Ep. 30.

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their gods, then the Christians did in the worshipping of theirs. Certainly, the ancient godly Fathers could not have heard this argument of outward prosperity, of outward pomp and glory in the world, pleaded as a sign of the true Church, and of Gods love, but with much indignation; How cross is this to Scripture? where we finde the estate of Gods people hath usually been a poor afflicted estate. And surely, the *Papists* could not always plead this argument; time hath been when the *Goths*, *Vandals*, *Hunnes*, and *Turks*, have been more prosperous then they. The *Emperor*, *Henry* the *fourth*, was much hated by the *Bishop of Rome*, and yet he was not unprosperous in his way: when the *Pope* cursed him, and made another *Emperor*, namely, *Rodulphus* King of *Swevia*; yet this *Emperor* of his setting up, prospered not at all, but was overcome, and slain by *Henry*: The *Pope* after set up another, and he was slain by a woman: yea, he set up a third after him against *Henry* the *fourth*; he likewise was taken in a Mill, and slain by the *Emperor*: at the last, the *Pope* himself was cast out of his Seat, and cast into Prison, and dyed in extreme dolours of minde, for that he had so wronged the *Emperor*; and as it is reported, he asked pardon of him.

Petra dedit Petro, Petrus *diadema* Rodulpho.

Whitakerus de Eccles. controversia quinta. c. 16.

And as outward prosperity hath not been always an argument that they could make use of; so we hope that time will come, when they shall make use of it no more, when their judgements shall be altered, and this argument wherein now they boast, shall for ever fail them; but for the present, though now she be crowned with Diamonds, and cloathed with Scarlet, yet still she is the mother of Harlots, and the abomi-

Cap. 7. *Ego non habeo aliud contra Papæ regnum robustius argumentum quam quod sine cruce regnat.* Luth. T. 1. 323.

abominations of the earth. *I have not,* says *Luther, a stronger argument against the Papal Kingdom, then this, that it is without the cross.*

Let none amongst us deceive themselves, by resting upon outward prosperity, as an argument of Gods love, for their everlasting estates. Many have no other hold to lean upon for their salvation but this; all those solemn protestations of God against this in his word; all the works of Gods providence towards his own people, in leading them on in an afflicted condition, and towards the wicked in giving them the fat of the earth, will not take mens hearts off from this false reasoning, but still they will think, if God did not love them, surely he would not let them prosper so as he doth. A painted face is as certain an argument of a good complexion, as this is of a good condition. When God shall come hereafter, to take up his own to himself, he will not look so much amongst the great ones of the earth, the rich, the gorgious attires, sumptuous houses, furnished tables, as amongst the the persecuted, contemned, scorned company; out of them he will finde his own; *Mal.* 3. 17. *In that day when I make up my jewels,* saith the Lord: the phrase notes, that *Gods jewels* now *do lie scattered in the dirt,* and God hath his time to make them up; God passes by *Pallaces,* and looks in at *cottages*; he passes by the *rich,* and takes the *poor*; he passes by the *honorable,* and takes the *despised ones.*

3. Thirdly, hence we have a confirmation of another life after this; certainly these things cannot always continue, it is impossible that the godly should always be in this poor, afflicted, distressed condition: it is not against the rule of justice to suffer this for a while,

while, that way may be made to other of Gods intentions, but that there never ſhould be any righting of their cauſe, that there ſhould never be ſeen a difference between him that feareth God, and him that feareth him not; that God ſhould never appear to judge in the Earth, that there ſhould never be a reward for the righteous, this cannot be. The ſouls that are *under the Altar*, which were of thoſe who were put to death for the Teſtimony of Chriſt, they cry, *How long, O Lord, holy and true, will it be before thou avengeſt thy ſelf for the blood of thy Saints?* S. *Paul* reaſons ſtrongly from this argument, 1 *Cor.* 15. 19. to prove the reſurrection; *For*, ſaith he, *if in this life onely we have hope in Chriſt, we are of all men moſt miſerable.* When therefore we ſee the godly to be wronged, and perſecuted, when we ſee iniquity to be in the place of righteouſneſs, and wickednes in the place of judgement, let us not be offended, but ſay in our hearts, *God ſhall judge the righteous and the wicked; for there is a time for every purpoſe and every work*; And as *Chap.* 5. 8. *When thou ſeeſt the oppreſſion of the poor, and violent perverting of judgement, marvel not at the matter, for he that is higher then the higheſt regardeth.* If God ſhould always proſper his ſervants in this life, then it would be thought he intended no other for them; but he withdraws his hand here, that we might be taught to look for another.

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Eccleſ. 3. 16, 17.

In the times under the *Law*, God did uſually more proſper his people in outward things, then now he does, and the reaſon may be becauſe then Chriſt was but darkly revealed, the riches of ſpiritual mercies were not much made known; there was but little

Quid ni terrenas divitias poſſiderent Sancti cum ſola adhuc terrena palam promitterentur à deo Bern. declamat. de iis verbi

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mention made of that eternal life, which is to come hereafter, we have very few texts of Scripture in the Old Testament, wherein there is any clear mention made of *eternal life*, but in the times of *the Gospel*, God calls his people to a more suffering condition then he did *then*; and therefore the mystery of Christ, the glorious promises of the Gospel, the Doctrine of the resurrection, and the ways of God in that eternity which is to come hereafter, are more clearly and fully revealed. It is an excellent expression that *Luther* hath to this purpose: *Bodily promises*, says he, *is as the shell or husk that covers the nut*, which is Christ, and eternal life; *wherefore Christ coming, the shell*, the husk, *is broken and taken off*, that is, *temporal promises cease, and the spiritual succeed*; he means in comparison of that it was under the *Law*.

The Reason why the *Pharisees* scorned at Christ preaching against seeking the things of the world, *Luke* 16. 14. was, because the promises were so large for temporal things. Wherefore when Christ would teach them not to seek those which they conceived the chief blessings of God contained in the promises, they deride him; hence Christ tells them *ver.* 16. The *Law* and the *Prophets* were till *John*, till then the promises ran much upon temporal things, but now *the Kingdom of heaven suffers violence*, there is now another maner of kingdom revealed, sought after in another way then ever formerly. I dare appeal to thy conscience, whosoever thou art; canst thou think otherwise in thy conscience, but that those who walk close with God, subjecting their hearts and lives unto his fear, must be most beloved of him? they must needs be nearer that eternal good, and fountain

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tain of all happineſs, then vile wretched ſinners, who walk according to their luſts, who are vile and abominable in their ways. When thou ſeeſt Gods people to be ſo low, ſo diſtreſſed, ſo afflicted, either thou muſt be convinced ſtrongly that there is a time, wherein all ſhall be called over again, or elſe thou art an *Atheiſt*; God will convince thee another day by this argument, Did you not ſee what were the ways of my providence towards my people? Might you not have gathered from thence, that there was another time a coming?

Fourthly, Learn we hence to judge wiſely of the *poor*, of the *afflicted*, and perſecuted. *Pſalm* 41. 1. Far be it from us to think they are forſaken of God: let us not be offended at Religion, becauſe troubles follow the profeſſion of it; the bleſſing that comes by profeſſion of the truth, conſiſts not in ſuch a peace as frees from trouble, but in giving peace and reſt to the ſoul in the middeſt of troubles. *Luther* hath an excellent ſpeech for this in one of his Epiſtles *ad Tonitorem.*

You ſeek and affect peace, but prepoſterouſly, ſuch as the worlds peace, not Chriſts, who gives peace in the middeſt of troubles; as he ſaith, Rule thou in the middeſt of thine Enemies. Now the cauſe of the Church calls for a wiſe judging: How many carnal people are ready to think that *Popery* is rather the truth, and that the Religion of *Proteſtants* is not right, becauſe God hath of late years ſo grievouſly afflicted his *Church?* What, would God ſuffer his own people (ſay they) his own truth thus to be beaten down? As they formerly ſaid of Chriſt, *Let him ſave him, ſeeing he delighted in him*, ſo

Pacem tu quæris & affectas, ſed præpoſterè, quia quomodo mundus ſat tu quæris, non quomodo Chriſtus. Deus pacem quam poſſis in medio tui nullus paci-, id eſt, omnium tentationū ſicut dicit, Dominare in medio inimicorū tuorum.

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if God delighted in this way, surely he would have saved it, he would not have suffered opposition so far to have prevailed against the professors of it. It is no argument that Christ is not in the ship, because *tempests* and *storms* arise. It is no argument that our cause is not Gods, that Christ is not with us, because of our afflictions, it may be we have not *awakened him* by our prayers, we are not yet fit to enjoy the sweetness of a calm.

Salvian was fain to write a whole Treatise, above eleven hundred years ago, to answer this argument that men had against the people of God, and the profession of the Gospel. *Turks* judge all things according to outward success, and so did the heathens of old. We read of *Brutus*, being overcome by *Anthony*, he cryes out, *What soever things are disputed concerning vertue, are but meer toys and fancies; for fortune rules in all humane things:* but it beseems not Christians to judge by this rule. *Clemens Alexandrinus* cites *Plato*, expressing himself thus, *Although a righteous man be tormented, although his eyes be digged out, yet he remains a blessed man.* Let none judge worse of himself meerly because of afflictions: before you were of the world, it may be you prospered, it shined upon you; but now since you have given your name to Christ, many troubles and afflictions follow you: this is no other but that hath been, is, will be the estate of Gods people in this life: we must not draw ill consequences from, or make ill constructions of our affiictions, for this is to charge God foolishly, which *Job* did not, *Chap.* 1. 22. There are some kinde of sufferings that a man meets with, that have a kinde of sweet seal of God with them, even in the time of suffer-

Brutus victus ab Antonio exclamat, quæcunque de virtute disputantur meras esse nugas, quia fortuna dominetur in rebus humanis. Clemens Alex. Strom. l. 4. p. 495.

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suffering, by which a man is more confirmed in his way to be from God, then ever he was before.

Fifthly, what shall become then of ungodly and wicked men? Thus Saint *Peter* argues, 1. *Epist.* 4. 17, 18. *Iudgement must begin at the house of God, and if it first begin at us, what shall the end of them be, that obey not the Gospel of God? If the righteous scarcely be saved, where shall the ungodly and sinners appear?* If it be done thus to the green tree, what shall be done to the dry? *Behold, they whose judgement was not to drink of the cup, have assuredly drunken, and art thou he that shall go altogether unpunished? thou shalt not go unpunished; but thou shalt assuredly drink of it,* Ier. 49. 12. certainly there is shame and confusion for you, there are tortures prepared for you. You heard what the *Martyrs* have suffered, but all that is nothing to the least spark of Gods revenging wrath, when it is mingled with hatred.

That is a fearful expression that we have, *Psal.* 35. 6. *Let their way be slippery, and the angel of the Lord persecuting them.* It is a more fearful thing to have the *Angel of the Lord* persecute, then to be persecuted by *men*; but how fearful a thing is it, when God himself, that infinite Deity, when he persecutes a man? when Divine justice follows a man from one place to another and persecutes him? You look upon those poor despised misused Servants of God, and you think vilely of them; let those spectacles strike terror into your hearts every time you see them! O what is reserved for me then?

Sixthly, if this be the usual estate of Gods people, let us learn then to prepare for afflictions before they come; although we have escaped many

Cap. 7. years, yet we may be called to such an estate at last. *Polycarpus* escaped till he was fourscore and six years old, and then he was called to *Martyrdom*. In the first *ten persecutions* in the primitive times, the Christians in *England* escaped all the *nine*, although the Gospel not many years after Christ was professed in *England*, yet the *tenth* and last persecution fell heavy upon them. *Iulius Cæsar* escaped fifty several battels, in which he was personally present, and yet at last in the *Senate house*, he was unexpectedly murthered.

Now all is well with you, lay up for times of trouble: this is a gathering time, that will be a spending time; know that that which will serve turn *now*, will not serve turn *then*: many are not able to hold out now, what will they do then? O what will you do in the day of your visitation? *Jer.* 12. 5. *If the footmen have wearied thee, how canst thou contend with horses? and if in the land of peace, how wilt thou do in the swelling of Jordan?* We read of *Polycarpus*, that as he lay in his bed, he saw in a vision the bed set on fire under his head, forewarning him of his *Martyrdom*; we in our ease should seriously think of our sufferings, now while Sun-shine days of peace continue, we should consider of the days of darkness which may be many. Oftentimes we are thinking of, and seeking after great things, when we should be preparing for suffering hard things: as *Mat.* 20.20. when Christ had been speaking to prepare for sufferings, *Zebedees children* most unseasonably come, seeking for the highest places in his kingdom. This was the fault of *Baruc*, *Jer.* 45. when God was bringing sore and grievous afflictions to his people, *he was seeking great things for himself.*

Esay 10. 3.

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CHAP. VIII.

Eleven Rules for preparation to suffer afflictions.

FIrst, make account of them, do not say, *I shall never be removed*; although you know not what particular afflictions shall befal you, yet make an account, that an afflicted condition will be your portion: according to that of the Apostle, *Acts* 20. 22, 23. *And now I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there; save that the holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.* It is our wisdom thus to make an account of afflictions, that when they come, they may be no other then were expected before. As is reported of *Anaxagoras*, that when news came to him of the death of his *Son*, and it was thought he would have been much troubled at it; he answered, *I begat him mortal*: so when any troubles befal us, we should entertain them with these thoughts, *I knew my condition was to be an afflicted condition*, I entred upon the ways of godlines upon these terms, to be willing to be in an afflicted condition; this is Gods ordinary way towards his people, it is Gods mercy, it is no worse, I expect yet greater tryals then these.

If we make use of the Scriptures, foretelling troubles beforehand, we cannot for shame complain, when we meet with those we acknowledge we were foretold of. It is a good expression *Augustine* hath, in one of his Epistles to *Victorianus*, We must not be so contrary to our selves, as to believe what we read, and yet to complain when the same things are fulfil-

Cap. 8. *Non debemus tam nobis ipsis esse contrarii, ut credamus quando leguntur, & queramur quando complentur. Præcogitati mali mollis ictus* Sen. ep. 67. 2.

led. If we make account of evils aforehand, we may have time to gather together the forces of our mindes, which being united are strong, otherwise they will come upon us, when our strength is scattered, and so be very grievous unto us, and likely to prevail against us. *Those evils*, says *Seneca*, *that others overcome by a long time suffering*, as being used to them, *the wise man overcomes by thinking before hand**.

Secondly, the rule of Christ that we have *Matt.* 16. 24. is of great use; *If any will follow me, let him deny himself, and so take up his cross.* Where *self* is renounced, the *cross* is easily born: it is *self* that makes the *cross* pinch: things puft up with wind, break when they come to the fire, so those who are puft up, and filled with *self*; the soul emptied of its *self*, is onely fit to suffer: there is a six fold *self* that must be denyed.

* *Quæ alii diu patiendo levia faciunt, vir sapiens levia facit diu cogitando.*

A Sixfold self to be denyed.

1. First, *self-opinion:* We must be willing to lie quietly under the truth, to be convinced, and to be guided by it.

2. Secondly, *self-counsels*, and self-*reasonings*, must be denyed; we must take heed of conferring with flesh and blood: as it was the care of Saint *Paul*, *Gal.* 1. 16. immediately I conferred not with flesh and blood, if he had begun to do it, he had been in danger.

3. Thirdly, *self-excellencies*; our *parts*, our *priviledges*, our *credits*, and all those things that are great in our own eyes, and that make us great in the eyes of the world.

4. Fourthly, *self-will:* We must not think it so grievous a thing to have our wills crossed, we must not expect to have our conditions brought to our wills,

wills; and therefore it is our wisdom, whatsoever our condition be, that we bring our wills unto them. As it is reported of *Socrates*, that when the Tyrant threatned death unto him, he answered, *He was willing*: nay then, says he, You shall live against your will; he answers again, *Nay whatsoever you do with me, it shall be my will*: How much more ought Christians to have *their* wills bow to the holy and blessed *will* of God in every thing? the providence of God discovers his will, as well as his word. Cap. 8.

Fifthly, *self-comforts*: Those who give liberty to themselves, to satisfie themselves to the utmost, although in lawful comforts, will be unfit to suffer hardship when God shall call thereunto. *Tertullian* hath such an expression in his Treatise *de cultu fœminarum*, I fear that neck that is used to pearl chains, that it will not give it self to the sword. 5. *Timeo cervicem ne margaritarum & smaragdorum laqueis occupata locum Spathæ non dat.* Tertul. de cultu. fœm. c. 13.

Sixthly, *self-ends* must be denied; we must aim at God, and not at our selves, in all our ways, and then how easie will it be for us to bear crosses, considering that Gods ends do go on, though our ends be crossed? 6.

Thirdly, be sure to lay a good foundation, in a through work of humiliation: the more thou art willing to bear Gods hand in the work of humiliation for sin, the lighter will all the burthens of afflictions be unto thee; *the seed* that fell upon *the stony ground* withered; and although for a while it was *received with joy*, yet when tribulation and *persecution ariseth*, by and by he is offended, *Mat.* 13.21. Mark the expression of the Holy Ghost there, *by and by*, he is presently *offended*, and all becaus there was not 3.

depth

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depth of earth, there was not a through work of humiliation. We read, *Acts 9. 16.* that God would shew S. *Paul*, what great things he must suffer for his Names sake: and how did God prepare his heart? You shal finde in the former part of the Chapter, that *God smote him down to the ground*, his heart was smote lower then his body; he comes trembling and astonished before the Lord, saying, *Lord, what wilt thou have me to do?* He was three days without sight, and neither did eat nor drink; this was a great preparation of his heart, to those great things he suffered afterwards. You think the burthens of afflictions great, because you never felt what the weight and burthen of sin meant; I dare pawn my life for that soul, who constantly exerciseth it self in the work of humiliation for sin, who burthens it self with the weight of its sins, and is willing to lie under it, for the further breaking of spirit, that it shall be able to endure crosses, and stand under strong afflictions; and this must needs be so,

1. Deep humiliation fits us to endure great afflictions.

First, because the soul is acquainted with the sense of an evil, infinitely greater then any evil it can meet withal in afflictions; the sense whereof must needs swallow up the sense of lesser evils: as those who are acquainted with the pains of the stone, and strangury, and other dreadful diseases, account lesser pains (which yet are very grievous unto others) as nothing.

2. Secondly, a soul exercised in the work of humiliation, by it is put under the power of Gods soveraignty, dreadful authority, and infinite majesty: it is not man that can terrifie that soul from duty, that lies under the power of these.

Thirdly,

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Thirdly, this burthen of sin, felt in the work of humiliation, mortifies those inward lusts, puls down the strength of them, which are so ready to rise against, and withdraw the heart from the truths, and ways of God. 3.

Fourthly, this soul knows how dear comfort is, if it hath any comfort, it cost dear before it was got, and therefore it will not easily be parted withal. 4.

Fiftly, where conscience by this is throughly wounded, and deeply struck, it cannot easily gather any such film upon it, as not to remain tender, but it soon feels the evil, yea it is sensible of the danger of the least sin. 5.

Sixthly, if ever God hath manifested any love in Christ unto it, the souls love to God and Christ must needs be exceeding great. 6.

Fourthly, be careful to preserve your *inward peace*, your peace with God, and your own conscience: If vapours be not got into the earth, and stir not there, they are not all the storms and tempests abroad that can make an earthquake; but if vapours be within, and work there, an earthquake is caused: so where there is peace *within*, all troubles and oppositions *without*, cannot shake the heart; but if there be no peace within, every little thing troubles the spirit: terrours without, and terrours within, both are very hard, *Be not thou a terrour to me, O Lord*, says *Jeremy*, chap. 17. 17. for *thou art my hope in the day of evil*. I care not though all the world be a terrour to me, so be it thou beest not a terrour; if I have peace with thee, it is enough, what ever evil befal me: Oh therefore maintain, and keep this peace above all, it is no matter whether you have peace or no with the world, 4.

Cap. 8. world, so be it you have the peace of the Gospel in your hearts: it is one special part of that spiritual armory we read of, *Ephes. 6.* to be *shod with the preparation of the Gospel of peace:* that is, that blessed peace of the Gospel, which is a strong preparation to endure any troubles or afflictions that Christians meet withal: the reason of that phrase *to be shod*, is this, because we are to go amongst *briars* and *thorns*, in our way to Heaven; we are to meet with many hard things we are to pass through, therefore we had need be well *shod*; if a man be not so, he will be as one that goes upon sharp flints bare-foot, or amongst thorns, or bushes, so that the blood tricles down his feet every step he takes, surely such a man cannot hold out long; thus it is with the soul that is not fenced with the Gospel of peace: *Be careful in nothing, let not your spirits be divided* (for so is the word) *Phil. 4. 6, 7. And the peace of God which passeth all understanding, shall keep your hearts and mindes*; the word is, *shall guard your hearts*: affliction and troubles are as enemies, compassing us about, but the peace of God *guards* our hearts from the evil of them: this enables Gods children, though not in the letter, yet in some sort *to tread upon the Adder* and *Asp*, to shake off Vipers, and receive no hurt. *Having peace with God, we glory in tribulations*; we are not onely *patient* under them, but we *glory* in them; How were the spirits of those blessed *Martyrs*, we read, and hear so much of, strengthened with this blessed peace of the Gospel?

φρουρήσῃ.

Rom. 5. 1, 2, 3.

Take heed therefore, that you never maintain peace with any sin. *Great peace have they that love thy Law, and nothing shall offend them*, Psal. 119. 165.

Oh,

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Oh, how many of you have broke your peace with God! at leaſt the comfort of it is exceedingly darkned: you would fain have outward eaſe, and peace, but you have neglected the comforts of this peace, and that is the reaſon you have no ſtrength, to ſuffer any thing for the truth, *Nehem.* 8.10. *The joy of the Lord is your ſtrength*, that joy that comes from this *inward peace*, but where this is not, there is nothing to ſweeten ſorrows, and therefore they muſt needs be very bitter. That time therefore that God gives you yet reſpite from afflictions, let it be ſpent in making up your peace more with God then ever, and getting clearer evidence, and ſenſe of his love. If ever you knew what peace with God meant, I appeal unto you, when at any time, the ſenſe of it hath enlarged your hearts with joy; whether then, have you not found your ſelves willing to ſuffer any thing for God? you could then go through fire, and water, your ſpirits could triumph with the Apoſtle, *I am perſwaded that neither life, nor death, nor principalities, nor powers, nor things preſent, nor things to come, ſhal ever be able to ſeperate me from the love of God in Chriſt Jeſus.*

5. The fulneſs of God diſcovered.

Fifthly, labour to ſee more into the fulneſs of all good in God: the Lord told *Abraham*, that he was *God all-ſufficient*, as the onely means to ſtrengthen him, againſt whatſoever evils he was like to meet withal. Labour to have the inſight into Gods fulneſs, in theſe three particulars.

1.

Firſt, look at all the *excellency*, *beauty*, *comfort*, and good in the *creature*, and know that it is all in him, in a moſt eminent and glorious maner. There is no good in the effect, but the cauſes together have it in them: now God is the firſt cauſe, and ſo all cauſes

Cap.8. causes have their principle in him, and therefore all good must needs be in him.

2. Secondly, all possible good is in the Lord; that is, as there is no actual good, but is for the present in him; so there can be none, but it is in him already; there is such fulness of good in him, that it is impossible that there should be any good added to him in the least degree.

3. Thirdly, look at God as taking infinite delight in communicating himself, in letting out his goodness to his creature; let God be seen thus, and let these three meditations of the fulness of good in God, be wrought upon the heart, and they will mightily support the spirit in all afflictions: for what is the loss of any thing to me, when I see where I can have it made up? what is any bitterness, when I see such infinite sweetness to sweeten all. When tempests come upon Mariners, and they be in narrow seas, where they want sea-room, there is danger, but if they have sea-room enough, there is no fear. Thus if we are acquainted with the infinite fulness of good in God, we should see our selves safe in the midst of all tempests, we should feel our spirits quiet under the sorest afflictions.

6. Sixthly: A sixt preparation, for the bearing further crosses, is an humble cheerful bearing of *present* afflictions, and an humble submitting to the present condition: That soul that is willing to yield to God in the present condition, God will fit it for the future: many cast about in their thoughts what they shall do hereafter, if troubles should befal them, and yet in the mean time they neglect the duties of their present condition. Go on therefore humbly, and patiently in

in the performance of the duties that God calls *now* for, and they will prepare you for whatsoever duties shall be required of you *hereafter*: there is no good to be expected from any in a new condition, who are not careful to perform the duties of the present: many are ready to promise, When we shall be in such a condition, then we will do thus or thus; but what do you in your present? never think to be able to suffer, if God call you to a new condition, if you cannot be patient under the troubles you meet with now, especially when these troubles are small and petty, in comparison of those you are like to meet withal. Mr *Bilney* the Martyr used to put his finger into the candle, to prepare him for the burning of his whole body; A patient bearing of less troubles for the present, will prepare the heart for the bearing of greater afterwards.

7. How to enjoy all our comforts *in*, *from*, and *for* God.

Seventhly, enjoy all your comforts of prosperity as from God, and God in them, and them all for God.

1.

First, from God: therefore whatsoever he takes away, it is but his own; and what are we, that we must always have comfort, and content, who are poor beggerly creatures, who have nothing of our own?

2.

Secondly, enjoy God in all: the enjoyment of God in all, is a mystery the world is not acquainted with, onely a gracious heart knows what it is; it looks at all creatures but as the pipe of conveyance, the sweet, and comfort, and blessing, is God in them; therefore in any affliction that befals, so long as God may be enjoyed, the comfort, and sweet, and blessing of all is not lost, although the creature be lost.

3.

Thirdly, all for God: Why then should not God have

Cap. 8. have the glory of all his own way? We in the general acknowledge God ſhould have glory from all that we are or have, but we would have him have it our way, ſo as may ſtand with our eaſe, with our liberties, peace, and ends: but God muſt have the honor of all, that way that is good in his own eye.

And againe, if all we have be for God, then when he is honored by any thing we do enjoy, it hath its end and perfection: a comfort is then the moſt perfect comfort, when God hath the glory of it, when it is reſigned to him, either in a way of ſervice, or ſuffering, as he calls for it.

And laſtly, if our comforts be enjoyed for God, then our hearts are not let out to any of them, further then leads us to God; and if ſo, then when God calls for the parting with them, in a ſuffering way, the enjoyment of them cannot lead to God any further, but would draw off the ſpirit from God; and therefore ſuch a heart is willing now to part with them, it is not grievous to it to leave them, becauſe the excellency of them is not now in the enjoyment of them, but in the parting with them.

8. Eighthly, be often renewing your reſignations of all unto God, and your covenant with him, to be at his diſpoſe, that ſo when any trouble comes at any time, this reſignation of heart, and renewal of covenant, may be freſh upon your ſpirits: the ſoul will be ready to ſuffer much, if it be called to it, when an actual reſignation, and renewing of covenant hath been a little before, and the power of it is now freſh upon the heart: ſometimes immediately after a day of ſolemn humiliation, where this hath been, the ſoul thinks then it could do or ſuffer any thing; but in a little

little time, except this be renewed again, the heart grows drossie, and cleaves to present things, and mingles it self with them: the often renewing of this, keeps the heart very loose from the creature; a thing that hangs loose from another, may soon be taken off from it, but if it cleaves to it, it is not taken off without difficulty, it oftner rends in the taking off: thus it is when the heart cleaves to any creature-content. Cap. 8.

Ninthly, lay up provision against an evil day: There is a threefold provision we should treasure up to prepare us for our afflictions; 9. How to be prepared for any affliction.

First, treasure up the *consolations* of God that he affords upon occasion, that at any time you feel in the performance of duties, in the exercises of graces, in the use of Ordinances.

Secondly, treasure up the *experiences* of Gods ways towards you, and his gracious dealings with you in former straights.

Thirdly, treasure up *soul-supporting*, soul-quickning, soul-reviving, soul-comforting *promises*, and that of several kindes, sutable to several afflictions, for thou knowest not what kinde of afflictions thou mayest meet with.

Tenthly, labor much to strengthen every grace, it is strong grace that is suffering grace: a strong wing will flye against the wind: as it is said of the horse, *Job* 39. because he hath strength, he mocketh at fear, and is not affrighted, neither turneth he back for the sword, *ver.* 22. A candle will hold light in the house, but if we go abroad in the air, there is need of a torch, there must be a stronger light there; weak grace may serve turn to uphold us now, but in time of afflictions it had need be strong, a little grace will 10.

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soon be spent then, as a candle is soon spent, when it stands in the wind.

11. The sufferings of Christ described.

Lastly, set much before you the example of Christ and Gods people, who have endured very hard things. In the example of Christ, consider, first, who it was that suffered: the Son of God, who was God blessed for ever, the glory of the Father; when we suffer, base worms worthy to be trodden under foot, suffer.

2. Secondly, what he suffered: even the wrath of God, and the curse of the Law, he was made a curse in the abstract as the Scripture speaks, which was another maner of thing, then any of our afflictions.

3. Thirdly, for whom he suffered: it was for us vile worms, wretched sinful creatures, who were enemies to him: we suffer for God, who is infinitely blessed, to whom we owe all we are or have.

4. Fourthly, how freely he suffered: it was of his own accord, his own free grace moved him to it, he laid down his life, none could take it from him: it is not in our liberty, whether we will suffer or no, we are under the power of another.

5. Fifthly, how meekly he suffered: he was as a sheep before the shearer, his suffering no way disquieted his spirit, but it kept in a sweet quiet frame in the middest of all.

6. *Ipse luctatur in nobis ipse congreditur, ipse in certamine agonis nostri, & coronat pariter, & coronatur.* Cypr. ep. 9

Sixthly, consider how his strength is with you in your sufferings.

And lastly, how he is honored in them: He strives with us in the combate; he joyns with us in the fight of our agony, he crowns and is crowned, says *Cyprian.*

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Bernard would have us never to let go out of our mindes, the thoughts of a crucified Christ, *Let these* says he, *be meat and drink unto you*, let them be your sweetnes and consolation, your honey and your desire, your reading and your meditation, your contemplation, your life, death and resurrection: Would you learn obedience? would you learn contempt of honors? would you see the highest patience? set a suffering Christ before you: *Sureus* reports of a noble Earl *Elzearius*, when his wife wondred at his exceeding patience under sore afflictions, he answers her thus, What good will it be to be angry and impatient? certainly none at all: but I will open my heart unto you; you know sometimes my heart is ready to rise with indignation against such as wrong me, but I presently turn me to the thoughts of the wrongs offered to Christ, and I say thus to my self, desiring to imitate him, Although my servants should pull my beard, and strike me on the face, these were nothing to those which thy Lord suffered, he suffered more and greater things; and know assuredly, says he to his wife, I never leave off thinking of the wrongs my Savior endured, till my minde be still and quiet. *He that is afraid to suffer, cannot be his disciple who suffered so much*, says *Tertullian**.

Noveris me interdum sentire aliquam inanimo adversus infestantes me indignationem, sed illico me converto ad cogitandas injurias Christo illatas dicoq; mihi ipsi, cum imitari cupiens, Etiam si famuli tui, barbam

Certainly the example of Christ, in humbling himself to suffer so much for us, should be mightily prevalent with us; if he emptyed himself so

tuam convellerent, & colaphos tibi impingerent, nihil hoc totum esset præ illis quæ Dominus tuus & plura & majora perpessus est; certoq; habeas (conjux mea) me nunquam cessare à commemorandis injuriis Salvatoris mei donec animus meus planè sit tranquillus. In vita ejus, c. 23. apud Surium To. 5. * *Non potest qui pati timet, ejus esse qui passus est.* Tertul. de fuga in persecut.

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much, to become the Son of man, how much more should we be willing to empty our selves, that we may be the Sons of God? Worthy is the Lamb that was slain, he is worthy of all honor from us, who being Lord of all, was content to be in the form of a servant, to suffer for us, and how can we express our honoring of him, our respect to him, better then in being to suffer for him? I have read of a *Roman* servant, who knowing his Master was sought for by officers to be put to death, he put himself into his masters cloaths, that he might be taken for him, and so he was, and was put to death for him: whereupon his master, in memory of his thankfulness to him, and honor of him, erected a brazen statue. Christ who was not a servant, but our Lord, yet when he saw we were like to dye, he took upon him the form of a servant, he came in our likeness, that he might dye for us, and he dyed; he requires not us to erect up brazen statues in memory of him, in honor to him, but that we should be willing to suffer for him, when he calls us thereunto; let not us put off the cloaths of our Christian profession, that we may avoid sufferings for him (as many do) who put on the cloaths of our humanity, yea of our servility, that he might suffer for us.

The best of Saints have been in sufferings.

The example of the servants of God in all times, suffering in his cause, is likewise a special help to us in our way of suffering: Let us warm our hearts often at the meditation of the fiery tryal of the *Martyrs*. Consider, what precious choyce-spirited men they were, how holy, heavenly, spiritual, what service they did for God, and yet that they should suffer such hard things as they did; what are we in comparison of them? *Chrysostom* in an

an Oration upon two famous Martyrs, raising their honor, and speaking how the worthies of God in former times endured hard things, How is it, says he, that thou, ô Christian, must be so delicate, a Soldier so dainty? canst thou overcome without fight, triumph without combate? And in his Sermons upon the *Colossians*, Remember the chains of *Paul*, and consider what an absurd thing it is, that he should be in bonds, and you should live deliciously: Does the desire of pleasures take? remember the Prison of *Paul*: Wouldest thou be cloathed in silks? remember *Pauls* chains, and silken cloaths will be more vile to thee then filthy rags: Wouldest thou be adorned with gold? remember *Pauls* chains, and they will shew you that such ornaments are no better then the dirt under your feet: Would you be beautiful with your hair? think of the filth of the deformity of *Paul* in the Prison, and thy heart will rise with indignation against such beauty, and will account it extream deformity: What, would you have sweet oyntments? consider of his tears.

I have read of *Phocion* an *Athenian* Captain, when he was condemned to death by his ungrateful Countrey, he saw one *Tudippus* condemned to the same death, but very fearful, he comforts him with these words, * *Is it not enough for thee,* Tudippus, *that thou art to dye with* Phocion? so we may

Cap. 8. *Unde tu Christiane, delicatus es miles? putas te posse sine pugna vincere, sine certamine triumphare? Chrys. in orat. in Juventinū & Maximum. Memor esto vinculorū Pauli, & vide quam sit absurdū illum esse in vinculis te verò deliciari: deliciarum concupiscentia prehenderis? recordare carceris Pauli: velles sericis indui? memor esto vinculorū Pauli, & videbuntur tibi serica*

indumenta fætulentis pannículis abjectiora: velles auricis indumentis amiciri? recordare vinculorum Pauli, & ostendent tibi nihil illa cœno protrito melius habere: vis ornari capillis formosaq; videri? considera squalorem Pauli in carcere, & accenderis erga illam pulchritudinem, hanc q; extremam deformitatem esse putabis: vis odoramenta? Copta illius lacrymas. Chrysost. Hom. 12. in Coloss. * *Non tibi satis est Tudippe cum Phocione mori?*

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say to our own hearts, Is it not enough for us, that we have such a cloud of witnesses, such a noble Army of *Martyrs* before us and with us? be not therefore so afraid of the ways of God, because of afflictions, as thou hast been, but submit thy self to God in this way of his.

CHAP. IX.

Duties required of us when God calls us to an afflicted condition.

SEeing God hath so ordered things, that his people must be in an afflicted estate in this world, when God calls us to suffer afflictions, let us know there are three duties required of us.

First, that we be willing to yield to Gods call, to come under that condition he hath appointed us unto.

Secondly, that we behave our selves Christianly with all humble submission, patience, contentedness, in this condition.

Thirdly, that we labor to improve our affliction that shall be layed upon us.

1. The cross should be submitted to readily.

For the first, when our cross comes, we must be willing to take it up freely, and readily to submit unto it. It was the honor of the three children in *Daniel*, that they yielded their bodies to those fiery flames they were cast into, *Dan.* 3. 28. Let us not seek to put off sufferings by distinctions; certainly the best policy in dangerous times, is the greatest purity. The *Lacedemonians* were wont to say, It is a shame for any

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any man *to flye*, in time of danger; but for a *Lacedemonian*, it is a shame for him *to deliberate*: How much more truly may this be said of a Christian, when God calls him to suffer? he should be such a resolved man beforehand, that it should be a shame now for him even *to deliberate*.

It is argument enough for a Christian to suffer any thing, because it is the will of God, out of bare submission to God; but when it is not onely so, but in the cause of God, in witness to his truth, in vindicating his honor, this call to suffer comes with strength indeed: it is unworthy of a Christian, once to deliberate the avoyding of this; How much better is it, to suffer a little to prevent a sin, and so prevent Gods wrath, then by avoyding sufferings to fall into sin, which being once committed, Gods wrath incensed by it cannot be pacified, though we should be willing to suffer a thousand times as much. Our condition is such, that we must suffer one way or another, while we live here; Is it not better then to suffer for God then any other way? This was *Chrysostoms* argument in his Sermons upon the 2 *Cor. chap.* 12. Sermon 26. If you suffer not for Religion, you will suffer for some other unprofitable light cause: Seeing then, says he, we following this or the other course of life, we must suffer affliction, why do we not choose such a suffering, which with the affliction brings unspeakable glory? Certainly it is infinitely better to suffer for Christ, then for our sin. We read of Peace-offerings that were offered, there might be oyl mixed, but not so in Sin-offerings: in those afflictions we endure for Christ, we offer up our selves as Sacrifices of

Siquidem etiam si hac ratione non affligaris, illa tamen ex causa, quæ in utili, affligi omnino necesse est: quum igitur sive hanc sive illam sectemur vitæ rationem, afflictiones perpeti necesse est, quare hanc non eligimus quæ cum afflictione innumeras affert coronas?

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Peace-offerings, and in them there is joy, much oyl of gladneſs is mixed in ſuch offerings; but when we ſuffer for our ſins, there is no oyl of gladneſs mixed there; Let us take heed, that we be not found guilty before the Lord, when the ſecrets of all hearts ſhall be opened, of being ſhy of the ways of Religion, becauſe of affliction; many when they ſee they muſt ſuffer in thoſe ways, although they be convinced of them, yet they are ready to ſay with *Auguſtine*, as he confeſſes of himſelf, *I do not love to paſs through thoſe ſtraits, it is too hard and narrow a way for them.* If ſuch thoughts work in thee at any time, take theſe conſiderations, for the rebuking of thy ſelf, and the raiſing of thy heart, to a more Chriſtian magnanimity of ſpirit.

Non placet tranſire per iſtas anguſtias.

1. Firſt, at what a low rate doeſt thou prize the ways of God, the glory of God, that ſuch and ſuch more low comforts muſt not be laid down for them, that ſuch light afflictions muſt not be endured for the maintenance of them?

2. Secondly, conſider if Chriſt had ſtood upon ſuch terms, as to have ſaid, I could be content indeed that theſe poor creatures might be delivered from miſery, but ſeeing ſuch grievous evils muſt be ſuffered for their deliverance, let them periſh; I am not willing to be their deliverer upon ſuch hard terms; What had become of us, if Chriſt had reaſoned thus, if this argument had prevailed with him againſt us, as it prevails with us againſt him.

3. Thirdly, thou who art ſo ſhy of ſuffering, mayeſt be forced to ſuffer in ſpight of thy heart; and what a ſad thing will that be to thee? What a ſad thing was it to *Cranmer*? after he had recanted for fear of ſufferings,

sufferings, yet he was forced to suffer; what a darkning was it to this spirit, his cause, and name? Mr. *Fox* relates of a *Smith* in King *Edwards* time, who was the means of conversion of a friend of his, who in *Queen Maries* time was cast into prison; whereupon he sends to this *Smith*, who had been the means of his conversion, wondring that he hears not of his apprehending and imprisonment; this *Smith* sends him word again, that it was true, that he had taught him such and such things, and those things were certain truths; but for his part, *he could not burn*; but a while after, the house of this *Smith* was on fire, *and he was burnt in it*; God made him burn whether he would or no: and so may he make you suffer, whether you will or no, who refuse to suffer for his truth. Cap. 9.

Fourthly, whatsoever prosperity thou enjoyest when God calls thee to suffer for him, is cursed unto thee, if thou blessest thy self in thy estate, thy liberty, thy name, thy life that thou enjoyest, having avoided the way of suffering that God called thee unto, thou deceivest thy self, for there is no blessing in them, they are all accursed unto thee. 4.

Fifthly, all duties of Religion that now thou performest out of a suffering condition, are not now accepted of God; thou must not think now, having avoided suffering for Gods truth, that because thou art willing to perform duties, to be diligent in some service for God, that God now accepts of thee; No, it was another work that God called thee unto, a work of suffering; seeing thou hast refused this, do what thou canst, God casts it as dung in thy face and regards it not; this is a sad condition, What joy 5.

can

Cap. 9. can such a man have of his life, if he hath an enlightned conscience?

6. Sixthly, what intolerable pride, and delicacy is this in thee, that thou wilt not venter the loss of any thing, the enduring of any thing for God, and his truth? the least truth of God is worth more then heaven and earth; and what is thy *ease*, thy *liberty*, thy *name*, thy *life* to it? *Thou art too delicate, O Christian,* says *Tertullian, who must have pleasure in this world.*

Nimis delicatus es Christiane, qui voluptatem hoc seculo concupiscis.

7. Seventhly, How vile is the unbelief of thy heart, who darest not trust God with thy name, estate, liberty? How canst thou trust God with thy soul, thy eternal estate? How lightly doest thou regard all the faithfulness, the mercy, goodness, wisdom, power of God, working for his people in their suffering conditions? Of what little account are all these gracious blessed promises of the Lord, for their encouragement herein? thy base shyness, and cowardise of spirit is such, as if there were no God, no faithfulness, mercy, wisdom, power to help, as if there were no promise to support and relieve thee.

8. Eighthly, there is a necessity of thy miscarrying in the ways of eternal life; for if God hath so ordered things in his providence, as that such ways must be in ways of affliction, and thy heart cannot bear affliction, how is it possible, but that thou must needs miscarry in them? It is a woeful thing, to have a mans heart opposite to Gods order, in any thing, but much more in things of infinite consequence; if afflictions be a block to thee in the way of life, you must have this block.

Ninthly,

Ninthly, How little love is there in thine heart to God, when thou art so shy of any thing to be suffered for God? love rejoyces in suffering for the beloved. The avoiding hell, and the getting Heaven, are no great things, says *Chrysostome*, where the love of God is: then surely the avoiding outward troubles, and the enjoyment of outward comforts, would be no great matter to us, if the love of God were in us. Cap. 9. 9. Chrysost. *de amore Dei & tolerantia in adversis.*

Tenthly, Did you never suffer affliction in your ways of sin? and will you not now be willing to suffer as much in the ways of God? Shall your sins have a greater testimony of respect to them from you, then God himself? Art thou nor confounded at the mention, the thought of such a thing as this, so unreasonable, so vile? 10.

Eleventhly, What honor should God have in the world? where would there be any witness to truth, against the rage and malice of devil and wicked men, if all should do as thou doest? If there be any Christian blood left in thee, if any spirit worthy of thy profession, be ashamed of thy baseness this way, and be not so shy of afflictions. 11.

Secondly, when thou art under afflictions, let there be an humble contented frame of spirit, as beseems a Christian; seeing thou art now under an Ordinance of God; take heed of the least murmuring, repining against God, as if he were a hard Master; or as if his ways were hard and burthensom, because of the afflictions thou meetest withal: when thy spirit begins any way to rise in such workings, charge thy soul to be silent unto God, it is a great shame for a Christian, not to be well skilled in that art, instructed in that 2. Submission of spirit requisite under affliction.

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that myſtery of Chriſtian contentation. Say with thy Savior, *Shall not I drink of that cup my Father hath given me to drink?* It is Gods appointment, that his people ſhould be in an afflicted eſtate in this world; it is the cup of my Father, and ſhall not I quietly, and contentedly drink of that cup? Now thou haſt an opportunity to manifeſt the power and excellency of thy grace, to ſhew what thy grace can enable thee to do; ſtrength of reaſon wil go far, in quieting and calming of the heart under afflictions; but grace ſurely, where it is true, will go farther.

It is the moſt unſeemly ſight in the world, to ſee a murmuring fretting Chriſtian; if thy God, if Chriſt, if Heaven were loſt, it were not much to ſee wringing of hands, and ſinking of heart; but to ſee this upon loſs of a few outward comforts, upon enduring of a few outward afflictions, this is a moſt unſeemly, a vile and an abominable thing in thee. S. *Auguſtine* upon the 12. *Pſalm*, brings in God, rebuking a diſcontented Chriſtian, thus: What is thy faith? have I promiſed thee theſe things? what, wert thou made a Chriſtian, that thou ſhouldeſt flouriſh here in this world? Well may God, and Conſcience, and all the Saints, upbraid a murmuring fretting Chriſtian; What didſt thou expect in the entrance upon profeſſion of Chriſtianity? what was thy aim? what, didſt thou make account to live at eaſe? to have no trouble to the fleſh? Where there is not quiet of ſpirit in paſſive obedience, the ſincerity of active obedience may be ſuſpected: How far art thou from rejoycing in tribulations, who haſt not a quiet contented ſpirit in tribulations?

Hæccine eſt fides tua? hæccine tibi promiſi, aut ad hoc factus es Chriſtianus, ut ſeculo floreres? Aug. in enar. 2. in *Pſ.* 12.

I will not enlarge my ſelf in this argument now, intend-

intending a Treatise by its self of Christian contentation: onely for the present take this one argument, which surely hath much strength in it, to quiet the heart under any affliction; It is this, God is willing to accept of thy service, that thou tendrest up to him, though it be mixed with much sin; why shouldst not thou accept of his ways towards thee, though there be a mixture of much affliction? The sin of our service should be a greater cause for God to be displeased with what comes from us, then the sorrow and affliction that comes in the ways of his providence, can be to cause us to be displeased with what comes from him: that surely is worse that is mixed with sin, then that which is mixed with sorrow; yet as the one is accepted by God from us, let then the other be accepted by us from God. Cap. 9.

Lastly, let us not onely be contented under Gods afflicting hand, but labour to thrive under it, to improve all our afflictions that befal us; Certainly there is a blessing in every Ordinance of God, if we have wisdom and care to draw it forth, to make it our own; and so in this way of God towards his people, it is indeed a gracious work, to get our hearts lye quietly under affliction, but it is too low a work for a Christian to rest there, he must look to improve every affliction for his advantage. By improving them we make our *Benonies*, our *Benjamins*; that is, *the sons of our sorrow, the sons of our right hand.* Although waters in the Sea be salt, yet if they be raised up to the Heavens, and sent down again, then they are sweet; so though afflictions be brackish, yea brine-salt; yet a spiritual heart can spiritualize them, and make them sweet, and wholesom. Afflictions to be improved.

Affli-

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Afflictions are great opportunities for ſpiritual advantage, if we have hearts to improve them; and the loſs of an affliction is a great loſs. S. *Auguſtine* in his ſecond book of the City of God, cries out againſt ſuch, who did not profit by Gods judgement; *You*, ſays he, *have loſt the profit of the calamity*: he ſpeaks of it as a great loſs to them, that it was over, and they had got nothing by it: As it is a ſign of great wickedneſs, to turn *bleſsings* into curſes; ſo it is a ſign of great grace, to turn *curſes* into bleſſings. By this improvement we ſhall not onely get *water*, but *honey* out of the rock.

Perdidiſtis utilitatem calamitatis Auguſt. de civit. l. 2. c. 33.

Queſt. But how ſhould we improve afflictions?

Anſw. How to improve our afflictions.

Firſt, be jealous of your ſelves, leſt it ſhould paſs away unſanctified; be more afraid of the affliction *leaving* of you thus, then of the *continuing* of it upon you; and therefore, lay out your ſtrength more for a ſanctified uſe of it, then for deliverance from it.

2. Secondly, labor to know Gods minde in your afflictions. The man of wiſdom ſees Gods name upon this rod, and underſtands what God intends. Firſt, whether he ſends them for ſin, or for other ends; and if for ſin, for what particular.

1. For the firſt, it is true, God ſends affliction ſometimes for trial, and other ends, rather then for ſin, yet it is ſin that makes us capable of ſuch a way of trial; were we not ſinful, God would not deal with us that way, he would bring about his purpoſes by us ſome other way, therefore it is good in all to be humbled for ſin; you may be helped in the knowledge of Gods end.

1. Firſt, if the affliction be extraordinary, and come in an extraordinary way, and upon examination you finde

finde your self not guilty of any special evil, besides daily incursions, then you may comfortably hope, Gods intentions are not specially for sin, but for some other end; so it was in *Job* and *Joseph*.

Cap. 9. How to discern Gods *end* in afflicting us. 2.

Secondly, you may know from the work of the affliction, which way it tends, and how God follows it, whether in it God settles not sin upon your heart, for humiliation, more then ordinary: or whether the work of Gods spirit be not rather for the stirring up of the exercise of some other grace; for God in his dealings with his people, will work for the attaining the ends he aims at.

Thirdly, much may be learned from the issue of an affliction; when God comes chiefly for trial, in the issue his grace does much abound towards his servants, as it did in *Joseph* and in *Job*; what honor was *Joseph* advanced unto? and *Job* had given him twice as much as he had before, *chap. ult. ver.* 10. *In all the land there were no women so fair as the daughters Iob*, ver. 15. but when the afflictions is for sin, it doth not use to have such an issue, it is well if the sinner may be restored into such a comfortable condition as he was in before: When *David* was afflicted for his sin, some scars stuck by him after his deliverance, he scarce ever was brought into that comfortable condition he was in before. 3.

Quest. But how may we finde out the particular sin?

Answ. How to know the *particular sin* which causeth our trouble.

First, look what sins and afflictions the word hath coupled together; although every sin deserves all kinde of affliction, yet the word joyns some special correction, to special transgressions; as God sorts several promises to several graces, so he sorts several afflictions to several sins.

Se-

Cap. 9. 2. Secondly, consider what sins and afflictions providence couples in respect of similitude; God often stamps the likeness of the sin, upon the judgement, *Iudges* 1. 7,8.

3. Thirdly, enquire at the mouth of God, by prayer and humiliation, as *David* did, 2 *Sam.* 21. and *Iob cap.* 10. 2. and those in *Jeremy, cap.* 16. 10,11.

4. Fourthly, hearken to the voice of conscience, that is Gods officer in your soul, especially in time of affliction, conscience will deal impartially; and take this rule for your help herein, After much humiliation, and seeking of God, then listen to the voice of conscience: for as it is with an Officer whom you would have search the Records, if you would have him diligent indeed in the search, you must give him his fee, else he will do the work but slightly: so you must give conscience, Gods Register, his fee; that is, let conscience have much prayer, and humiliation which it calls for, and then it will tell you Gods minde more fully.

5. Fifthly, consider what truths have been most pressed upon your hearts before the affliction, for afflictions do use to come *as seals* to instructions, as *Iob* 33. 16. A writing hath not that authority with it before it be sealed, as it hath after; but when the *seal* is set on, *then* it comes with authority: so it is in regard of Gods instructions; before, they did not come with power to your hearts, now God seals them, that they may prevail; and by considering what those instructions were, you may be helped to finde out what God aims at in your afflictions.

3. A third Rule is, when you have found out your sin, stir up your heart against it with indignation: This

This is that which hath caused me all this wo, that hath brought all this trouble and smart. As *Acts* 21. 28. the *Jews* took hold on *Paul*, crying, *Men of Israel, help, This is the man, that teacheth every where against the people:* So should we take hold on our sin, that we have found out, and cry to the Lord, *Help, O Lord, this is* that *sin that hath made the breach, this is* that *sin that hath been the cause of so much evil unto me.* As we read of *Antonius*, after *Julius Cæsar* was murthered, he brought forth his coat all bloody and cut, and laid it before the people, *Look here*, says he, *you have your Emperors coat thus bloody and torn:* whereupon the people were presently in an uproar, and cryed out to slay those murtherers, and they took their tables and stools that were in the place, and set them on fire, and ran to the houses of those who had slain *Cæsar*, and burnt them. Thus the looking upon our afflictions, and considering what mischief sin hath done us, our hearts should be raised to flye upon our sin with indignation, and not to be satisfied without the destruction of that which would have destroyed us.

4. A fourth rule is, when God stirs your heart in affliction, to promise and covenant reformation; begin the work while the affliction is upon you, do something *now* presently, do not put off all till you be well, till you be recovered, and think *then I will do it:* there is much deceit of the heart this way, many miscarry in their vows to God upon this ground, because they put off all till they be out of their affliction, and by that time, the impression that was upon their spirits is abated, their hearts are cooled, and so the duty is neglected; wherefore do something

Cap. 9. *presently*, and be always in doing, till that which is vowed be fully performed.

5. Fifthly, let every affliction drive you much to God in prayer. *Is any man afflicted? let him pray*, says S. *James*. It is a similitude of *Chrysostom*, As clouds darken the heavens, & cause lowring weather, but being distilled into drops, then sweet Sun-shine and fair weather follows: so sorrows and cares in the soul, cloud the soul, till they be distilled in prayer, into tears, and poured forth before the Lord, then the sweet beams of Gods grace come in, and much blessing follows.

Chryst. in Hom 5. de in comp. nat. Dei.

6. Sixthly, treasure up all the experiences you have had of God, and your own heart in the time of your affliction, keep them fresh in your heart, and work them upon your spirit, and make use of them as God offers occasion.

7. Seventhly, what you wished you had done then, be sure now to set about, and never rest till it be done; that when affliction comes again, it may not finde it undone, if it does, it will make the affliction very bitter unto you. It was the advice of one *Theodoricus*, to *Segismund* the *Emperor*, who asked him how he should be happy, *Do*, says he, *that now, which when you have been tormented with a fit of the stone or the gout, you would wish you had done*: that which he said of that particular afflictions, is true of others: We should have glorious reformations, if this rule were well observed; surely, that which is true *in* times of affliction, is true *out of it*, and that which conscience upon ground judges to be right and good *then*, is right and good *now*.

8. Eighthly, take heed of trusting to your own promises,

misses, that you have made to God for obedience, rather then to his promises that he hath made to you for assistance. Cap. 10.

Ninthly, often call your self to account after the affliction is over; What is become of it? how was it with me then? and how is it now? have I more peace now, then I had then? and how comes it about? Hath my peace grown upon good grounds, so as it may hold? I had workings of Spirit then, what are become of them? have I been faithful to God, and to mine own soul? And thus we have finished this doctrine of affliction, which by Gods ordinance is the portion of his people in this world. They have been, are, and shall be an afflicted people. 9.

CHAP. X.

Wicked men have pleasures in ways of sin, while Gods people endure much hardship in ways of holiness.

THe second point is, *that God sometimes gives wicked men pleasure in the ways of sin, whilest he suffers his own people to endure much affliction.* The *Israelites* make the brick, and are under sore bondage, and the *Egyptians* dwell in houses, living in jollity and mirth. Thus it was with *Elijah*, he must *flye for his life, and live in caves, and be fed by ravens*, whilest *four hundred false prophets are fed deliciously at Jezabels table.* While the *King* and *Haman* sits drinking in the city, *Shushan* is in perplexity, *Esther* 3. 15. *Job* says of the wicked, *That they take the timbrel and harp, and rejoyce at the sound* Doct. 2. Iob 21. 10. 13.

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of the Organ, they spend their time in wealth; but of himself he saith, that *his calamity was heavier then the sand of the sea, that the arrows of the Almighty were within him, that the poyson of them drank up his spirit, that the terrors of God did set themselves in battle array against him.* Chap. 6. 1, 2, 3. And *David* says of the wicked, that *they are not in trouble as other men, their eyes stands out with fatness, they have more then their heart could wish*; but for himself, *all the day long he was plagued, and chastened every morning, Psal.* 73. Christ tells his Disciples, the *world* shall rejoyce, but they shall have trouble.

Quest. But why does God thus suffer wicked men, to enjoy their pleasure thus in the ways of sin?

Answ. 1. Why the wicked prosper in this world. First, here is their portion, they are never like to have any other consolation, but that they have here, here is their *All*. This is as it were their Kingdom; They are upon their own dunghil.

2. Secondly, God hath time enough hereafter to torment them, to make sin bitter unto them, and therefore he does not care though they have their pleasure, and go on for a while in the enjoyment of their delights: And God hath time enough to glorifie his Saints, to give them everlasting consolation, and therefore although here they be cut short of the pleasures of the flesh, God does not regard that.

3. Thirdly, God hereby would shew to all the world, his own fulness, and how little he esteems of these *carnal things*; they are but *bones*, therefore he gives them to *dogs*; they are but *swill*, even the very cream of them, therefore he lets *swine* have them. *Luther* in

in his Comment upon *Geneſis, cap.* 21. hath a notable vilifying expreſſion of the great things of the world, which God gives to wicked men; *The Turkiſh Empire,* ſays he, *as great as it is, it is but a cruſt of bread, which the rich maſter of the family caſts to dogs:* When *retainers,* when *dogs* have ſuch allowance, *it is a ſign of a great deal of plenty in the houſe.*

Cap. 10. *Turcicum Imperium quantum quantū eſt nihil eſt niſi panis mica quam dives pater familias projicit canibus.* Luth. in Gen. cap. 21.

Fourthly, God grants pleaſure and proſperity in juſt judgement to them, to ripen their ſin, to harden them in it. The Sun-ſhine of proſperity ripens the ſins of the wicked apace, and ſo fits them for deſtruction; this hardens them againſt the ways of God, it makes them bleſs themſelves in their way, *They ſpend their days in wealth, therefore they ſay to God, depart from us, we deſire not the knowledge of thy ways; What is the Almighty, that we ſhould ſerve him?* There is no *truer miſery,* then *falſe joy,* ſays *Bernard.* There is a great difference between the proſperity of the wicked, and that which the godly have; God carries his people when he exalts them, as the Eagle her yong upon her wings, he exalts them to ſafety, according to that expreſſion that we have, *Job* 5. 11. that thoſe which mourn, may be exalted to ſafety; but when God exalts the wicked, he lifts them up as the Eagle lifts up her prey in her talons, he lifts them up to deſtroy them. It was a ſpeech of *Auguſtine* upon the 26 *Pſalm*; *Many are miſerable, by* loving *hurtful things, but they are more miſerable by* having them; it is not what men enjoy, but the principle from whence it comes, that makes them happy.

Iob 21. 13, 14. *Nulla verior miſeria quàm falſa lætitia.* Bern. Tract. de gratia & lib. Arbit.

Multi amando res noxias ſunt miſeri, habendo miſeriores. Auguſt in Pſal. 26.

Fifthly, God is a patient God, and in the day of

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his patience, even the wicked are suffered to enjoy their hearts desire.

Obj.

Obj. But it may be said, God is patient towards his people, and yet they are afflicted.

Answ.

Answ. Those afflictions that come upon Gods people, may better stand with the glory of patience, then if the same things should be upon the wicked, because in the afflictions of the Saints, there is no revenge, there is no hatred in them, but if God should inflict the same things upon the wicked, they would come out of revenge against them, and hatred of them, and so there would not be such manifestation of that glory of patience, that God hath to manifest here in this world.

Use 1. *Ne magni pendamus terrenam felicitatem quæ malis etiam perunda concediur.* August. lib. 2. de civ. Dei c 23.

Hence let Gods people learn not to be greedy in their desires after outward pleasures; they are but the portion of dogs and reprobates. It is true, godly men may have them, but never as their portion, God hath afforded you better pleasures, hath he not reserved better things for you? As when we enjoy outward prosperity, we must not bless our selves in it, because it is that which wicked men have; so when we are afflicted, our hearts must not be dejected, because we are onely deprived of that, which God gives most many times to those that he hates most. God will keep his people from being prevailed against by this temptation. *David* was in this temptation, *Psal.* 73. but he says, *verse* 23. that *God held him by his right hand:* When men see how the world lives in pleasure, and the Saints are afflicted, they are in danger of stumbling, but God holds his own by *his right hand*, that they fall not.

Secondly, let us learn, not to envy the men of the world,

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world, who live in pleasures, who wallow in the sensual delights of this life. The reason why they take so much delight in such things, is, because they know no better, they seek after no better.

Ambrose in his first Book *de officiis*, brings in godly men objecting thus, Why do the wicked rejoyce? why do they riot it out? why do not they labor as well as I? He answers, They have not put in for the crown; yea, says he, if you object thus, the wicked may answer you as the spectators in their *Olympiack* games, if those that labor and wrastle in them, should call the spectators, and say, Come you, and labor, and strive here as well as we; the spectators would answer, You without us shall get the glory of the crown, if you overcome.

Cur impii letãtur cur luxuriantur? cur etiam ipsi non mecum laborant? Non subscripserint ad coronam. Veni nobiscum, &c. Laborate vos, sine nobis coronæ gloriã, si vicerit is vindi cabitis. Ambros. li. 1. offic c. 16.

Besides, there is little cause we should envy all their jollity, they must give an account for it, and dear. When a *Soldier* was to dye for taking a bunch of grapes against the Generals command, and going to execution he went eating his grapes, one of his fellows rebuked him, *What, are you eating your grapes now?* The poor man answers, *I pray thee, friend, do not envy me these grapes, for they cost me dear*; so they did indeed, for they cost him his life: and so will these vain delights of wicked men, they will cost them their lives.

And yet further consider, ere long things will turn, Gods people shall have pleasure, and the world shall have afflictions: *Affliction* did I say? nay, *Misery* with torment; time is at hand, when it shall be said to every wicked man, *Son, remember in thy life time thou hadst pleasure, and my servants who walked faithfully with me had affliction,* but now thou art

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tormented, and they are comforted. Time is at hand when that Scripture shall be fulfilled, *Esay* 65. 13, 14. *Behold, my servants shall eat, and ye shall be hungry; my servants shall drink, and ye shall be thirsty; my servants shall rejoyce, and ye shall be ashamed; my servants shall sing for joy of heart, and ye shall cry for sorrow of heart, and shall howl for vexation of spirit.*

Use 3. *Parcitur virga quoniã invenitur iniquitas ejus ad odiũ utiq; non ad irã: he calls it misericordiam omni indignatione crudeliorem.* Ber. declamat. *Ecce reliquim' omnia. Vis audire indignãtis dei terribilem vocem? audi quod dicit per prophetam, Non visitabo super filias vestras, &c. hoc est terribile, hoc est extremum, cum non corripimur, propeccatis.* Orig. Hom. 8. in Exod. 20.

Thirdly, let not wicked men bless themselves in the enjoyment of their pleasures; you have no other then thousands have had before you, who are now in Hell. If that you have were of any great worth, you might be sure you should not have it; if you knew how the Lord brings about your destruction by your pleasures, you would have little cause to rejoyce in them; *Haman* rejoyced, when *Esther* invited him rather then others to the *banquet*, but if he had known that in his banquet there was a snare laid for his life, his heart would have faln, it would have been but a sad banquet to him: certainly there is a great deal of evil, and misery, and wrath, in being suffered to go on with delight and pleasure in a sinful way.

* *Bernard* says, when God spares men in a sinful way, it is because God is not onely angry with men, but hates them, he calls his mercy more cruel then all indignation. *Origen* in his Sermon upon *Ex.* 20. quotes that place, *Hos.* 4. 14. *I will not punish your daughters when they commit whoredom*; and he hath this pathetical expression upon it, *God chastiseth every soul whom he loveth*: but would you hear the terrible voyce of Gods indignation, hear him by the Prophet *Hosea*, when he had reckoned up many wicked things which the people had committed, and he adds this,

this, *I will not visit your daughters when they commit whoredom*; this is terrible, this is in the height. And *Bernard* speaking of the same thing, in the 42 Sermon upon the *Canticles*, At the hearing onely of this, says he, I tremble, *then God is most angry, when he shews no anger*; God keep me from this mercy, this kinde of mercy is worse then all anger.

Luther hath an expression much like, upon the 37. of *Genesis*, O unhappy, and miserable men, whom God leaves to themselves, not resisting their lusts; wo to them whose sins God seems to wink at. And *Jerome* writing to a sick friend, hath this expression, I account it a part of unhappiness, not to know adversity, I judge you to be miserable, because you have not been miserable. *Bernard* in his Book *de consolat. cap.*3. Freedom from punishment, is the *mother* of security, the *step-mother* of vertue, the *poyson* of Religion, the *moth* of holiness. Yea, this was seen by the purblinde eyes of the *Heathen*. *Seneca* in his *fourth Chapter* of his Book of *Providence*, hath the same words, that before was said of *Jerome*, *I judge him miserable, that was never miserable.* And *Demetrius*, *Nothing seems more unhappy to me, then he to whom no adversity hath happened.* It were easie to multiply abundance in this kinde; it may be, testimonies of men may have some force to prevail with such, who are given up by God to their pleasures, to the enjoyment of earthly prosperity, and sensual delights; certainly they are not so happy as they judge themselves to be; that which God denies to another in mercy, he may give thee in wrath. And thus much for this. I come to that which is a main thing in *Moses* choyce.

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O infœlices & miseros quando relinquit Deus homines sibi ipsis, nec resistit eorũ furori & cupiditatibus, sed væ illis ad quorũ peccata connivet Deus. Luther in Gen. c. 37.

Infœlicitatis est adversa nescire; miserũ te judico quod non fuisti miser Ierom ad amicum. ægrot.

Impunitas securitatis mater, virtutum noverca, religionis virus, tenia sanctitatis. Ber. *Nihil mihi videtur infœlicius eo cui nihil unquam evenit adversi.* apud. Sen. de. Prov.

CHAP.

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CHAP. XI.

Afflicted godlineſs, is better then delightful wickedneſs.

Doct. 3.

NOtwithſtanding both theſe, though Gods people *are afflicted*, and the wicked have *pleaſure*; yet, *afflicted godlineſs, is better then delightful wickedneſs.* It is better to joyn with Gods people in a way of godlineſs, in all afflictions, then to enjoy all the pleaſures that poſſibly any man in the world can have, in any way of ſin: the tears of the godly, are better then all the jollities of the wicked: it is an expreſſion of an Ancient, The very tears of thoſe that are ſeeking of God, are more ſweet, then the joys that any have in the world; the worſt part of godlineſs, is better then the beſt part of any way of ſin: though Chriſt be a crucified Chriſt, and bring never ſuch afflictions, hard things to his people, yet he is more delightful to them, then all the pleaſures that are in the earth, and delightful in another way. It is a notable ſpeech *Luther* hath, *I had rather fall with Chriſt, then ſtand with Cæſar*; rather ſuffer any thing in the world with Chriſt, then ſtand and enjoy all the pleaſure of *Cæſars* Court.

Dulciores lacrymæ orantium quàm gaudia theatrorum. Aug. in Pſal. 128.

Malem ruere cum Chriſto quam ſtare cum Cæſare. Luth.

Thus a godly man, a gracious heart conſidering and muſing of things, and laying one thing with another, had rather have affliction with the people of God, then enjoy all the pleaſures of the world for a ſeaſon. Now the main work in this point, is to ſhew unto you, how a godly heart doth reaſon with its ſelf, and caſt about its ſelf, as it were to bring him-

himself, and his thoughts to this issue, to choose rather afflicted godliness, then all the pleasure of sin. Cap. 11.

First, it casts about what the ways of godliness are.

Secondly, what those afflictions are that do attend the ways of godliness.

Thirdly, it casts about what the ways of sin are, and what the afflictions and pleasures are, that do attend upon them, and puts them into a ballance, and compares them both together, and so makes its choyce.

Why afflicted *godliness* is preferred before delightful *wickedness.*

First, a gracious heart considers the ways of godliness. If I walk in them, then I walk with God, I live to the honor of the blessed God, who is infinitely worthy of all honor and praise from his Creature; those ways are the ways of infinite wisdom, they are the ways of holiness, of righteousness, in those ways I attain to that end for which I was made. 1.

Secondly, in those ways I enjoy *peace*, peace of *conscience* to my soul; whatsoever trouble I meet withal abroad, I am sure I shall have peace *within*: a little with outward peace, is better then a great deal where outward peace is wanting; *Eccles.* 4. 6. *Better is a handful with quietness, then both the hands full with travel, and vexation of spirit*: A little with outward quiet, is better then a great deal with vexation; if a man be in a quiet family, a little there, is better then to be where there is a great deal with frowardness and vexation; surely, a little is better with *inward* peace, with peace of conscience, then a great deal without; wherefore these ways wherein I walk with 2.

Cap. 11. with Gods people, though the world may rage and persecute, I shall have joy in my own spirit; *A good conscience will be a continual feast:* while they rail, conscience will encourage.

3. Thirdly, again, when I walk in these ways, my soul shall enjoy the love of God, and that little I have, I shall have it in love, and from the love of God; Now thy love, O Lord, is better then wine, better then all the comforts of the world. The Lord satisfies his people with love, as with marrow and fatness; a little that the soul hath that comes from the love of God, by vertue of a promise, how sweet is it? how sweet is sleep when it comes from that promise? Thou wilt give thy beloved sleep, and all comes this way; I have all in the love of God, though I have but a little in the world, and though I be in affliction, & am short of that which others have.

4. Fourthly, and in those ways, my soul shall enjoy communion with God; God will let out himself to me in a gracious maner, he will reveal the secrets of heavenly joys to my soul, and one beam of the light of his face, is more worth then all the world, and is able to carry through all the hardships of the world. My soul shal have communion with Jesus Christ; and *Cursed is that man*, says that noble Marquess *Galeacius, that counts all the world comparable to one days enjoyment of communion with Christ.*

5. Fifthly, while I walk in these ways, I shall be safe for eternity, I shall not be in danger there; and when the fear of eternity falls upon the heart, it sees it is a most dreadful thing to miscarry to eternity; the thoughts of eternity work mightily upon my spirit; let me be safe for eternity, whatsoever become of me

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in these ways. It is reported of one *Myrogenes*, when great gifts were sent unto him, he sent them back, *I onely desire this* one thing *at your Masters hand, to pray for me, that I may be saved for eternity*. Now in these ways of godliness, I shall walk with God, I shall have peace of conscience, I shall have that I have in love, I shall enjoy communion with the Father, with Christ, and with the holy Ghost; and I shall be safe for eternity: surely there can be no evil that can countervail this good, whatsoever I suffer, whatsoever I endure in this world, yet my soul shall say, It is good for me to draw near to God; sure I shall choose, and like well of the ways of godliness, whatsoever I endure. Cap. 10.

But you look onely upon the best side of godliness, but turn the other side, you shall finde a great many afflictions that attend the ways of godliness, and when you see them, you will not be so in love with these ways. A gracious heart is willing to examine both sides. *Obj.*

What are the afflictions you speak of, that will discourage any from delighting in Gods ways? *Answ.*

First, they are but such as are upon the body, those things that do afflict the godly are bodily things, they do therefore but bring pain and trouble to this carcase, to this body of clay, to this lump of earth, to this *body of sin*, to that body that is to be *beaten down* in this world: to that body of vileness, for so it is called, *Phil.* 3. 21. *Who shall change our vile body*; in the Original it is, *this body of vileness*. It was the speech of a Heathen, when as by the Tyrant he was commanded to be put into a morter, and be beaten to pieces with an Iron pestel, he cryes out to his 1. σῶμα τῆς ταπεινώσεως.

Cap. 10. Clem. Alex storm p. 496. *Tunde vasculum* Anaxarchi. Or as others have it, *capsam* Anaxarchi.

his persecutors, You do but beat the *vessel* of *Anaxarchus*, you do not beat me, *You do but beat the Case and Vessel, that contains another thing*; yea, the word in the Greek, that *Clemens Alex:* hath, relating the Story, signifies a husk; his body was to him but as a husk: A Heathen counted his body but the Case, the husk; he counted his soul himself: If a man had a precious Jewel in a Case, and the Case was torn in pieces, and the Jewel be safe, it is no matter; and so by all these afflictions a gracious heart knows, it is but the Case that is torn in pieces, the Jewel is safe. *Fear not*, says Christ, *those that can kill the body, and do no more*; Christ would have us know, afflictions that do but reach the body, are but slight things.

And for these troubles, let them be the most terrible that can be, they are such as may stand with Gods love, the dearest of Gods love, such as the dearest of Gods people have met withal: says God in *Ieremiah, I gave the dearly beloved of my soul, into the hands of her enemies*. Indeed if they were such as could not fal, but from Gods hatred, it were another matter; but they may stand with Gods love, yea, with the very same love wherewithal God the Father did love Jesus Christ, and would you have better love then that? you may be sure that all your afflictions that you do endure for godliness, and the ways of godliness, they are not such but you may have them in the same love that God loved Jesus Christ, and one would think that were enough to satisfie any soul in the world. *John* 17. *ult.* there Christ prays, that his Disciples might be loved, with the same love wherewith he was loved: now notwithstanding the love of the Father

to

to the Son, he was afflicted, and suffered as much trouble, as you are like to suffer; and if you in suffering may be in no worse case then he was, and may have the same love that he had, notwithstanding your sufferings, sure your sufferings are no great matter; there is no more evil in your sufferings, then may stand with the love of God to your souls, the same love wherewith God loved Christ: and if a soul knows this, it will not be discouraged from the ways of godliness, notwithstanding afflictions: indeed if in affliction there were the venome of Gods wrath, and the curse of the Law, it were something, but the sting and venome is taken out, and there is no great evil.

Again, these afflictions that the world so speak of, they may not onely stand with Gods deerest love, but are such as may proceed from *Gods deerest love*; as thus, they may come as fruits of the love of God, and therefore sure they are no great discouragements from the ways of godliness; you heard what abundance of good God brought out of the afflictions of his people, and therefore there may be abundance of love from whence they come, they may be onely but to fit, and square, and fashion the soul, to be fit to be laid in the highest place of new Jerusalem: The stones that are laid below in some mean place, are not hewed and hacked, as the stones that are in the highest part of the building, or the forefront of the building, to the view of all; those that are most for the beauty of the building, are most hacked, and framed; and so those that God does intend to be the most beautiful stones in that glorious Temple that is in Heaven, God suffers them here to be fashioned and hacked,

Cap. 11. hacked, most afflicted, and therefore they may come from love.

Besides, they are no great matter, take them at the worst, they are but little things; *these light afflictions:* there is no such grievous burthen in them, as the world thinks there is, for there is the hand of Christ, to hold them up in all their afflictions: they are but such things, as rather seem grievous then are grievous indeed, as *Heb.* 12. 11. *No chastening for the present seemeth to be joyous, but grievous*; they are things that are grievous in appearance, and in shew onely, rather then in truth; as the prosperity of the wicked is but in shew, so the affliction of Gods people are rather shews, they do rather seem grievous, then have any realty of grief in them, and therefore they are not so much to be feared.

5. Again, they are but for a little time, but *for a moment:* As it was the speech of *Athanasius*, when he was banished, and his friends came to bewail his misery, says he, *It is but a little cloud, and will quickly be gone:* All the time of the rage and malice of wicked men, is but as an hour; says Christ, *This is their hour, and the power of darkness*; it is but an hour, and is quickly gone. Christs sufferings both in himself and in his Church, is but drinking of the brook, not a spring of water for perpetuity.

Nubecula est, citò transibit.

6. Besides, the afflictions of Gods people are in *their season*; it is *now* the very season to be afflicted, and shall we be troubled to have affliction in its season? this time of our life is appointed for this end, it is our winter time; will a man be troubled to see frost and snow in winter time? It is better to see frost and snow in winter time, then to see the corn blooming or earing

ing in *January* and *February*: so while we are in the body, the winter of affliction is in season, it is not the time to be delivered from affliction now, that is hereafter, and therefore why should we be troubled that we meet with affliction? Cap. 11.

Lastly, these afflictions that you say will discourage, they will bring forth a *gracious end*, they are but as a dark entry into your Fathers house, a dirty lane to a Palace; do but shut your eyes, and there will be a change, and as a Martyr said, Though we have an ill breakfast, we shall have a good dinner: Now put all these together, what great matter is there to discourage any from the ways of God? 7.

Misery of a sinful way.

But now come to the other part: A gracious heart discourses of *the ways of sin*, what if I should choose the pleasure of sin, and should go on that way? 1. If I go on in those ways, I shall be sure to go on in a way of direct opposition against the God of all the world, and so treasure up to my self the wrath of an infinite God. And is it nothing for a poor creature to go on in a way of opposition and enmity to an infinite Diety? how much better were it for me if I had never been born, then thus to do? 2. I shall be sure to have no peace in those ways, in my own spirit, in conscience; I shall have within me a conscience galling, girding, and lashing of me, the worm gnawing of my heart, my consince continually damping of my soul, telling of me, Surely I am not in those ways an immortal soul should walk in; I shall never have any pleasure, but when my conscience shall be stopped; and what cursed pleasure is this for a man that he can never have it, but onely when he can stop his conscience? if his conscience had but

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the mouth open, he could not have pleasure, and all the pleasure that he hath, he must steal it at that time, when his conscience is asleep, he can never have it upon other terms; if a mans conscience be enlightned, and awaked, it is impossible to have pleasure in the ways of sin: it is poor living, when a servant or childe can get no victuals, but as they steal it, when the master or mistress is asleep, or is on the to side; and so it is poor pleasure that the world hath, when it must be stoln when conscience is asleep; What good is it for a man to have a broken leg, and a silken stocking? and what great content is it for a man to have outward pleasure, and inward dampings of spirit?

3. Again, in these *ways of sin*, as I shall have no peace, so do what I can, I shall have some trouble in spight of my heart; let me go on in the ways of sin as I will, and seek for my contentment, I shall have some trouble in spight of me; and how grievous will that trouble be, that shal come with the curse of God, and the wrath of God, and the hatred of God? what shall I have to support me in trouble? A little water in a leaden vessel is heavy, so a little trouble in an evil conscience.

4. And in these *ways of sin*, I shall be sure to be a stranger from God, never to know what any communion with God means, go up and down in the world as a forlorn, forsaken creature of God; that when as others of Gods people have communion with God, and with Christ, and have the light of Heaven, and the joy of Angels, I shall be set to my swill.

5. And as for my eternal estate, I shall hazard to miscarry

miscarry therein; and oh my soul, dost know what it is to miscarry to eternity? Surely there need be some great matter, that should procure the least peace to a man in the way of sin, much more to procure delight to a man. Cap. 11.

But you will say, You take sin at the worst side at first, sin hath a delightful side, and that will please you, and allure you, though the other would not; therefore let us see the fairest side of sin; a gracious heart will look on every side. *Obj.*

The *pleasures* that you speak of, what are they? are they not fleshly? onely reach to the sensual part? What, must *God, Heaven, eternal life* be neglected for these? What shall that *body*, that must within a while be gnawn on by worms, and lie rotting as a filthy carcase, now be so regarded, now have such content given to it, as all that is to be had in God and Jesus Christ, must be neglected for it? When thou shalt hereafter at the great Day meet with this wretched carcase of thine, and see how vile it is, what confusion will be upon thee? when thou shalt think, Was this the vile carcase that must have such content, for which God, and Heaven, and all the good in Christ is now lost for ever? *Answ.* 1.

Secondly, it hath been the care of all Gods dearest servants to keep down their bodies, to deny contentment to the flesh, and wilt thou give it all the content thou canst? *Daniel* was afraid of taking liberty to his flesh, in eating the *Kings* meat; and the time when he had his most *heavenly visions*, he ate no pleasant bread, neither came flesh nor wine in his mouth, neither did he anoint himself at all. You know the mean provision that *Iohn* the *Baptist*, the Fore- 2.

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runner of Christ had, *his fare was locusts and wilde honey*, and yet there was not a greater born *of a woman* before him. St. *Paul* was careful *to beat down his body*, to club it down, *even till it was black and blew*, so the word signifies. *Timothy* although he was sickly, yet would not take liberty *to drink a little wine*, but *onely water*, till *Paul* wrote to him; and in that liberty there was but a little granted, and that *for his stomacks sake, and his often infirmities*, not for his lusts sake, and to maintain riotousness. If I should tell you of the mean provision for the flesh, that many of the *Ancients*, who were the most worthy instruments of God, the most eminent in all true excellency, were contented withal, and that before the superstition of *Popery* prevailed, it would be even incredible unto you.

ὑπωπιάζω

Basil in an Epistle to *Iulian* mentions the mean fare he and others with him lived withal, he ate no *flesh*, they had need of no *Cook*, the leaves of *plants*, and a little *bread*, was all their provision. And *Ierome* reports of *Hilarion*, that he never ate any thing before the Sun went down, and that which at any time he ate was very mean: From the *fifteenth* year of his age to the *twentieth*, his onely diet was fifteen *dryed figs a day*; for three years after that, onely *bread and water*; for nine years together, *six ounces of barley bread in a day*; yet he lived till he was fourscore years old. And *Ierome* himself lived exceedingly abstemiously, *with cold water, and a few dryed figs*, so that by him, and others with whom he lived, to eat any thing boyled, was even accouted luxury. And *Augustine* hath such an expression concerning himself; *Thou Lord hast taught me this, that I should go to my meat*

Ut coctum accepisse luxuriæ sit Ep. 22. ad Eustochium. *Hoc me docuisti, ut tantam mercedem, sic alimenta sumpturus accedam.* August. l. 10 Conf

meat as to a medicine: He meant not to satisfie his appetite, but to repair nature.

And amongst the *Heathen* likewise, such as have been most eminent with them, have been most above sensual pleasures. When one asked *Plato*, how he got so much knowledge, his answer was, *I have spent more oyl in the Lamp then wine in the cup.* We read of *Cato*, seeing a *Roman* who pampered his belly, had this speech of him, Wonder if this man ever do any thing for the honor or good of the Commonwealth. These who provide so much for their bellies, have their brains sunk down into the quagmire of their bellies. Their parts, those common gifts of understanding they were wont to have, are now as the light of a snuff sunk into the socket, even drowned with the filth of their lusts, and what are such as these fit for? *A fat belly*, says *Bernard*, *seldom produceth any witty invention.*

Thirdly, what are these pleasures, but such as may stand with the infinite hatred of God, such as reprobates have had as large a portion in, as thou canst? And art thou so eager upon that, which is no other portion then a Reprobate may have? To have no other portion then a beast may have, is low enough; but to have no other then a reprobate may have, is lower: How many are now in Hell under the eternal hatred of the infinite God, who when they lived, had as much pleasure as ever thou hast had, or ever shalt have? as many merry meetings, sate it out in drinkings, gamings, riot, chambering, wantonness, sports, pastimes; now what pleasure is it to them to think what mirth and jollity once they had?

Cap. 11. *Sicut ad crucem, sic accedas ad cibum nunquã voluptate sed necessitate,* Bern. form. hon. vit. c. 9. *Cum quidã interrogasset* Platonem, *Unde tibi sapientia tanta? respondit plus olei consumpsi in lãpade, quam vini in calice. Miror si is quicquã in laudem & decus reipublicæ præstare posset. Pingnis venter non gignet tenuem sensum.* Bern. de ord. vit.

Cap. 11. *Initium bonæ mentis non gaudere vanis. Nulla major voluptas quàm voluptatis fastidium.* Tertul. de spect. *Vides convivia peccatorum: interrogajeus conscientiã: Nonne gravius omnibus fœtet sepulchris? Intueris lætitiam ejus & salubritatem corporis, filiorum utq; opum abundantiam: introspice ulcera, vibices animæ ejus, cordisque mæstitudinem.* Amb. offic. l. 1. c. 12.

Fourthly, take them at the best, yet they are *such*, as the excellency of true vertue consists in the moderation of them, yea, in the raising the heart above them, so as to disdain and contemn them, if they would come in as our portion; certainly if they were the highest good, the glory of vertue would be in expatiating the heart towards them, in letting out the heart fully to them, in enlarging the heart in enjoyment of them, in satisfying the heart in the sweetness received from them; but it is otherwise, much of the commendation of vertue, hath been in the ability to moderate affections towards them, to deny themselves in them. It is the beginning of a good minde, says *Seneca*, not to rejoyce in vain things. Yea, *there is no greater pleasure*, says *Tertullian*, *then the contempt of pleasures.*

Fifthly, there is *much evil* in sensual pleasures; as,

Firſt, there is much mixture of much inward sadness, many damps of heart; in the midst of laughter the heart is sad. *Ambrose* hath a notable expression for this, Thou seest, says he, the wicked mans feasting, but question with his conscience, does not that stink more filthily then any sepulchre? thou seest his joy, his lustiness, thou wondrest at the abundance of his riches, children; but look within, and see the wounds, the strokes of his soul, the sadness of his heart.

2. *Divina consolatio delicata, & non datur admittentibus alienam.* Bern.

Secondly, they keep out better delights then themselves: There is an opposition between them and spiritual delights. Those who long after the onyons of *Egypt*, cannot taste the spiritual Manna: Divine comfort is a delicate thing, says *Bernard*, and it is not given to him that admits any other.

Thirdly,

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Thirdly, there is a mixture of a curse with them: What good is there in having a brave sute with the plague in it? Is not plain russet or leather better that is free? What delight is there in feeding upon dainty dishes sweetly poisoned? Is not mean wholsom fare rather to be desired? We read of *Agrippina*, in poisoning her husband *Claudius*, she tempered it in the meat he most delighted in; poison in wine works more furiously then in water: Poor men who are wicked, have Gods curse mingled with the water of their poverty; and rich men who are wicked, have Gods curse mingled with the wine of their prosperity.

4. Basil. de Ingluv. & ebrietate, concio. 16. *Quod quidem eos fecisse ad significandum quòd voluptuosa erant causa mortis & sepulchri.* ἀσώτους, *Intemperantes.* ἀσώους, *Valetudinarios.* Cl. Alex. pæd l. 2. c. 1. λαιμαργία & γαστριμαργία. Cl. Al. ib. Chrys. Phil. 3. Ser. 14.

Fourthly, there is much bodily evil comes in by these, they make the bodies of men cinques of filth, and all maner of loathsom diseases. *Basil* hath an expression of the evil of intemperance, that it turns men into mire and dirt, and makes men like vessels, rotten and putrified, fit for no use. The *Romans* were wont to have their funerals at the gates of *Venus* Temple: This they did, says *Plutarch*, to signifie that *lust was the hastner of death.* And *Clemens Alexandrinus* observes, that the *Græcians* called the *intemperate*, and those who *wanted health*, by the same name, onely with difference of *one letter*, to shew the great affinity there is between intemperance and sickness: And again in the same place, he says, The *Græcians* call *Gluttony* by the name of *Belly-phrensie*; for what greater madness, then for a short brutish pleasure to lose the comfort of continual health, and endure the long and tedious pains of sickness, and miserable torturing diseases? what a folly is it to fill a Ship with water, and then to hire

pumps to pump it out; so by intemperance, to fill our bodies with noisom humors, and then to hire Physicians to purge them out? *Chrysostom* in his Sermon upon the third to the *Philippians*, demands, *What do men gain by their riches*, but *drunkennes*, *gluttony*, and absurd *pleasures* of all sorts, which do more hurt and torment us, then most cruel Masters their slaves and bondmen? Give me, says he, a voluptuous man that is idle, that hath his health, you cannot finde one; though he had many hundred Physicians, it would not be.

Cap. 11. *Damihiho minem sanum qui pingueſcit et laboribus aret, non invenies: nam licèt ſexcentorum medicorum turba advenial à morbis illum nequa quā liberare poterunt.* Ch. in Act. 7. hom. 17. *Nemo eſt dignus nomine hominis qui unum diem velit eſſe in voluptate.* Cicero lib. 2 de Fin. Plut. in Lacon. Apoph l. 1 Arist. ethic l 1 c. 5. *Præclare M. Tul. Si nemo eſt quin emori malit quàm converti in aliquam figuram beſtiæ, quamvis hominis ſit mentem habiturus, quanto eſt miſerius in hominis figura animo eſſe efferato?* Lact. l. 5 c. 11.

Fifthly, There is an evil of soul-abasement, they make men become vile. *Cicero* a Heathen, thought not that man worthy of the name of a man, who spent a whole day together in sensual pleasures. And *Plutarch* tells of *Agesilaus*, that he cast off voluptuous pleasures to his slaves, as better beseeming a base quality and servile nature, then himself. Thou mayest think to live in pleasure is a brave life, but it is the basest life that is; so God judgeth it: Hence the same word which *the* Scripture useth for *the sensual glutton*, *Deut.* 21.20. is used for *a vile person*, *Jer.* 15. 19. the word is the same in the Hebrew. Luxurious sporting people have high conceits of themselves, as if they lived the onely brave lives; but 2 *Pet.* 2.13. they are called *spots* and *blemishes*, for they are indeed base, the most base spirited men that live. These do most vilely lowre mans nature, they are infinitely beneath the happiness of an immortal soul.

The Heathen accounted a life *of pleasure*, a life *of beasts*: What man would not rather dye, says *Tully*,

cited

cited by *Lactantius*, then to be turned into the form of a beast, though he should retain the minde of a man? How much more miserable is it for one to be in the form of a man, and to have the minde of a beast, yea, of a wilde beast? *Guliel. Parisiensis* calls luxury *a scab*, and says, the salt-water of tribulation must purge it; and he brings in *Augustine* giving the same name unto it, confessing that he was wont to delight in the *scab* of his lusts. This scab, says *Parisiensis*, makes the minde of man ulcerous, running with filthy putrified stuff, and abominable to God, above that, that any man would think, which no bodily filth does.

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Sixthly, The evil of nourishing of all maner of wickednes: All sin in Scripture is called flesh, and the work of the flesh, because the pleasure of the flesh is the cause of so much sin in us. When Christ spake of the servant who gave himself to riotousnes in his Masters absence, he calls him the evil servant. There are swarms of all maner of evils in sensual hearts; they are the fennish grounds, that breed filthy poysonsom creatures; so all venemous lusts are bred and nourished by these, *Job* 40.21. it is said, the *Behemoth* lieth in the fens, which *Guliel. Parisiensis* applies to the Devil in sensual hearts; he lies in moist places, says he; that is, in those whose spirits are moistened by their lusts: Wherefore it is said of the unclean spirit, *That he walks in dry places, seeking rest, and found none*; But, says he, men giving themselves to pleasures, they seek what they can to give the Devil rest in their hearts, and to keep off all that may hinder his quiet. Flies and Wasps use to

In locis dormit humentibus, hoc est in omnibus delitiis madentibus; propter quod Luc. 11. *dicitur quòd immundus spiritus ambulans per loca ari-*

da & inaquosa quærens requiem & non invenit, G. Par. de morribus. p. 129.

come

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Honestum ei vile cui corpus nimis carum est. Senec. ep. 14. *Regno voluptatis virtus non potest consistere.* Cicero de senectute.

come to honey and sugar, and such sweet things: The Devil who is called *Beelzebub*, that is, the God of flyes, loves to be in soulsglutted with sensual pleasures, yea swarms of Devils love to follow such: Hence such as these are most desperate enemies unto godliness, contemners and scorners of all Religion; *That which is honest, is vile and contemptible to him, who makes too much of his body*, says a *Heathen*; Where *pleasures* reign, *vertue* connot be, says another. When the *Jews* accuse Christ of the worst their malice could devise, they call him a *Wine-bibber*.

7.

Seventhly, they likewise harden in all maner of evil; when men are heat in sensual delights, their hearts are so glutted, that they never think of their pain. It is observed, that when the people of *Israel* had got *Aaron* to make the *Calf*, and *they set down to drink, and rose up to play*, they offered burnt-offerings, but no sin-offerings were thought of: These beset the heart, and make it even uncapable of any spiritual good. St. *Paul* says of the Widows that live in pleasures, they are dead while they live, 1 *Tim.* 5. 6. *Let us eat and drink, to morrow we shall dye*: Why do you say, *to morrow?* says *Chrysostom*, ye are *dead already*. We read *Ezek.* 47. 11. that when the *waters of the sanctuary* flowed, the miry places could not be healed: How seldom does the waters of the Sanctuary heal miry souls? *Augustine* says of such, As the earth by too much rain becomes nothing but mire and dirt, so as it is made unfit for tillage; so these, *Whoredom, and wine, and new wine, take away the heart*, Hos. 4. 11.

Aug. de vitanda ebriet.

Who are the most desperate enemies to the Cross of Christ, but such *whose God is their belly*, *Phil.* 3. 18, 19.

18, 19. Who are they that cannot ceaſe from ſin, but ſuch as ſport themſelves with their own deceivings, while they feaſt amongſt you, having eyes full of adultery? 2 *Pet.* 2. 13, 14. Who are thoſe that are wholly void of the Spirit, and even uncapable of it? ſuch as walk after their own ungodly luſts, and ſenſual, *Jude* 18, 19. Who are they that ſay to God, Depart from us, we deſire not the knowledge of thy ways, but ſuch as take the Timbrel and Harp, and rejoyce at the ſound of the Organ, and ſpend their days in wealth? *Job* 21. 11, 12, 13. Pleaſures do not ſo much delight the fleſh, as they endanger the ſoul; therefore better it is a great deal to be preſerved in *brine*, then to rot in *honey*, to be fed upon the ſalt marſhes, and ſhort commons, and to live, then to be glutted in rank paſtures, and ſo fatted up for deſtruction.

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And thus you ſee the *evil* of them, whereupon *Chryſoſtom* in one of his Sermons concerning the *Martyrs*, The joys of this preſent world are to be feared by Chriſtians; and certainly ſo they are, rather then to be deſired.

Timenda ſunt Chriſtianis præſentis ſeculi gaudia. Chryſ. de Martyr. Serm. 7.

Sixthly, if there were not ſo much *evil*, yet they are vain flaſhy things, there is no reality in them, they are all *res nihili*, things of nought. The *Heathen* could ſay, *Believe me*, true joy *is no light thing*; but what windy frothy contents are theſe pleaſures to the fleſh? do they leave any ſweetneſs behinde them, after they are over? as it was wont to be ſaid of *Plato's* feaſt, his diſcourſe of Phyloſophy at the table, though the chear was mean, was ſweet divers days after: ſoul-delights leave a ſweet reliſh in the ſpirit, after their acts are paſt; but the day after fleſhly pleaſures,

6. *Crede mihi res ſevera eſt gaudium verum.* Sen. *Quid nobis cum fabulis? cum riſu? non ſolum profuſos, ſed etiam omnes jocos arbitror declinandos* Ber. de Ordin. vitæ.

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sures, what is left but bitter humors in the body, and a sting in conscience? what wise man can please his thoughts after his pleasures are over, in thinking what pleasures he hath had? much less will any man of wisdom, glory in what he hath eat or drunk, or that he hath filled his sensual appetite with all the delights he could: Who can at night, after a day of sports, and fulness of delights to the flesh, bless God from his soul, that he hath had a day so full of pleasure in his flesh?

Plutarch in his *Morals* hath an excellent discourse upon this argument, to prove, that according to the Rules of *Epicurus*, No man can live a true pleasurable life; not that by his Rules no man can live a *vertuous life*, that perhaps would be granted by many; but that no man can have *a life of pleasure* by those Rules, that is the thing that he undertakes to prove, and amongst other arguments he hath these:

First, That it is not probable for any modest and temperate men, to give way to let their thoughts abide upon any such pleasures, he accounts them so vain and slight; for the pleasures of the minde, men that are wise and sober, delight in the thoughts of such.

A second argument that he useth, is, That never, as he says, to this day, were known any that would offer sacrifice to their God, in thankfulness for the enjoyment of their pleasures with their Minions; but wise men have offered sacrifices, in thankfulness for the pleasures of their minde; as he instances in *Pythagoras*.

A third argument that he uses, That we never heard of

of any so given to their appetite, that would boast of their pleasure, that they had devoured so much, or given to their lusts, that would *boast of their lust, how they had satisfied it:* (although if he lived in these days, he might hear of such men; it seems men are grown more sensual, then they were in those times) but for the pleasures of the minde, many would break forth in rejoycing and glorying expressions, that they had had them: as he instances in *Archimedes*, when he had found out a Phylosophical experiment, that he was so filled with joy, that he ran up and down, crying, I have found it, I have found it.

A fourth argument, That no man would so prize their pleasures in belly-chear, as to be willing presently to dye, that they might be filled therewith; for the pleasures of the minde, many have so delighted in them, so prized them, as they have been willing presently to dye for the enjoyment of them: as he instances in *Eudoxus*, who would be willing to be burnt up by the Sun presently, upon condition he might be admitted to come so near it, as to learn the nature of it. Thus *Heathens* could argue against the slightness and vanity of sensual pleasures, and the solidness and excellency of the pleasures of the minde.

Seventhly, as they are *slight* for the present, so they are *soon gone*, they are not onely *vain*, but *vanishing*. 7. The vanity of sensual delights.

First, they vanish in us, even in the enjoying.

Secondly, they vanish from us, so that we cannot enjoy them long.

For the first, The fashion of this world passeth away, 1.

Cap. 11. away, and the luſt of it; it does not onely paſs away at the laſt, but the luſt of it paſſeth away, before the thing it ſelf be gone. Although at firſt ſenſual things delight, yet within a while they come to be uſed as neceſſaries, not as delights; the delightfulneſs is over, and yet they cannot be without them: in this, ſuch are more miſerable then other men, for thoſe things that are ſuperfluous to others, are neceſſary to them. The more things a man wants that he cannot be without, the more miſerable he is. It is Gods infinite happineſs, that he hath need of nothing out of himſelf: and the leſs need a creature hath of any thing out of its ſelf, the nearer it comes to happineſs: all their pleaſurable things do but ſerve to make up that imperfection in them, which is not in others; their pleaſures now are but to help againſt the diſeaſes of Nature, now theſe cannot be ſo delightful as the true natural delights, that are ſutable to the principles of Nature, which others enjoy.

2. But ſecondly, they vaniſh from us preſently: *Solomon* compares all the proſperity of the wicked to a candle; *How ſoon is the* candle *of the wicked blown out?* All are like a mountain, yea, like a little hill of ſnow, that melts away preſently. Pleaſure gives us a deadly wound, and is gone, it makes us miſerable, and then it leaves us.

8. Eighthly, if they ſhould not be ſoon gone from *me*, yet I muſt be ſoon gone from *them*. It were ſomething if thou mighteſt abide by them, and they abide with thee, but within a while, thou and all thy pleaſures together muſt vaniſh away, you muſt be dragged from them, if death draw the curtains and look in upon

upon thee, then thou must bid a farewel to all; never laugh more, never have merry meetings more, never be in jollity more; All, All, now is gone. as the Pope *Adrian* said, when he was to dye, O my soul, whither goest thou? thou shalt never jest it, sport it out more; when thou shalt be called to eternity, then all thy delights will leave thee, and bid thee farewel for ever: if you should call to them, O now go with me, now I have most need of you; alas, they cannot, all now is but a shadow, but a dream that is passed away; Alas, I was made for eternity, and what good is it for me to have such pleasures for a season? What is it to be jocund, to trifle up and down a year or two, and there an end? O how doleful will this sound be to you, Your season is done, you have had your time, it is gone, it is past, and cannot be recalled! Cap. 11.

And yet this is *not the season* neither, that should be for pleasure. *Son, remember in thy life time, thou hadst thy pleasure*; it should not have been then: St. *James, cap.* 5. lays it as a great charge upon those in his time, that *they lived in pleasure upon the earth*; this is a charge of folly. This is a time for vertuous actions, to do the great business for which we were born. It is a notable expression we finde in that Tractate, in *Plutarch*'s *Morals*, before quoted; he puts this case there: Suppose (says he) any man were to dye, and either *God*, or the *King*, who had power of his life, should lengthen it out one hour, that he might make use of that hour, either to do some famous action, or to spend it in pleasure, and when that hour is at an end, then to dye again; What is it like that this man would do? What, would he rather 9.

Cap. 11. rather have his luſt with *Laïs?* (that was in thoſe times a famous Whore) or would he rather drink ſtrong and delightful Wine? or not rather do ſome famous exploit for his Countrey; as to ſlay *Archias*, and to deliver *Athens?* and he determines the caſe; I am perſwaded, ſays he, no man in ſuch a caſe, but would rather chuſe the latter: Surely our lives are in Gods hands, we know not whither ſo much as an hour be granted us or not, we may be gone to our long home the next hour; but what do we chooſe to do?

Certainly, did we know that our eternity depended upon this little uncertain time of our lives, we would not think ſenſual pleaſures to be in ſeaſon now; this time ſhould be ſpent, in ſeeking to make our peace with God, to humble our ſouls, to get off the guilt of ſin: this is a time of ſuing out our pardon, of mourning, of ſorrow, and trouble of ſpirit, and not the time for jollity and fleſhly delights. If a condemned man had two or three days granted him, that he might ſue out his pardon, were that a time for pleaſure? and ſports? thus it is with thee, the ſentence of death is upon thee, onely a little uncertain time is granted thee to get a pardon; know then what is thy work thou haſt to do, and apply thy ſelf to it.

10. And were it that thou hadſt thy pleaſure freely, it were another matter, but they muſt all be called for again and thou muſt give a ſtrict account for them all; *Eccleſ.* 11. 9. *Rejoyce O yong man in thy youth, walk in the way of thy heart, and in the ſight of thine eyes*, live after thy luſts, and do what thou wilt; a thing that yong men love as their lives: it is an Ironical confeſſion: but remember withal, there muſt be

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be an account for these things; know then this is certain, it is no fancy, a conceit; know it, be throughly convinced of it, as a thing most certain: for all these things, there is not one merry meeting, not one hour spent in pleasure, yea, not one pleasurable act or thought, but an account must be given for it; God will bring thee, though thou be unwilling to come, yet thou canst not avoid it, God will bring thee to judgement. You think such delights as you have, are no such things as God takes notice of, they are but matters of sport; thou thinkest thou hast liberty in them, to do what thou listest, thou shalt never hear of them again; but assure your self, God will bring you to judgement, to be examined, condemned and punished. Of all men, voluptuous men least think of judgement, they put far from them the evil day, *Amos* 6. 2. but above all men, God hath an eye upon them, to bring them to judgement, and therefore 2 *Pet.* 2. 9, 10. *The Lord reserves the unjust unto the day of judgement to be punished, but chiefly them that walk after the flesh, in the lust of uncleanness*; mark, *chiefly them*; if it were possible for any to escape, it is impossible for you, for God looks at you chiefly. Thou now art riotous, and callest for all the delights thou hast a minde to, but there comes a reckoning behinde that will damp all.

There are three heads, upon which the enquiry at the day of judgement will be concerning thy pleasures.

First, What *kinde of pleasures* they were, whether wicked in their own natures, or not.

Secondly, What *time was spent* in them.

Thirdly, How far thy *heart was let out* upon them.

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Lastly, let the fearful end of these delightful things be considered. Those morsels which were so sweet in going down, they must come up again as bitter as gall: *Job* 20. 12, 13. *Though wickedness be sweet in his mouth, though he hide it under his tongue, though he spare it, and forsake it not, but keep it still within his mouth, yet his meat in his bowels is turned, it is the gall of Asps within him.* And *Prov.* 23. 31, 32. it is said of the wine that moveth its self, sparkling in the cup, *at the last, it biteth like a Serpent, and stingeth like an Adder.* The yong man that follows the enticings of the Whore, *Prov.* 7. 22, 23. *He goes as an Ox to slaughter, and as a fool to the stocks, till a dart strike through his liver, he knows not that it is for his life.* And *cap.* 5. *ver.* 11. he is said to *mourn at the last, when his flesh and his body is consumed*; and he cryes out, *How have I hated instruction, and my heart despised reproof? and have not obeyed the voyce of my teachers, nor enclined mine ear to them that instructed me?* Sensual pleasure leads to, and fits for destruction. *Esay* 5. 14. *Hell hath enlarged her self, and opened her mouth without measure, he that rejoyceth shall descend into it*: Job 21. 12, 13. *They take the Timbrel and Harp, and rejoyce at the sound of the Organ, they spend their days in wealth, and in a moment go down to hell.*

The fish swim down pleasantly in *Jordan*, but fall at last into the dead sea: the black sea of eternal horror, is the conclusion of all these sweet delights. As *Abner* to *Ioab*, 2 *Sam.* 2. 26. *Knowest thou not that it will be bitterness in the latter end?* These are they who come to a fearful end, yea many times in this life; as *Esay* 50. 11. *Behold, all ye that kindle a fire,*

fire, that compaſs about your ſelves with ſparks, walk in the light of your fire, and in the ſparks that you have kindled, this ſhall ye have of my hand, ye ſhall lie down in ſorrow. You now frame a delightful life to your ſelf; well, *walk in the light of your fire*, enjoy your delight, ſatisfie your ſelves in your own ways, but this ſhall you have of the Lord, *You ſhall lie down in ſorrow*, yea, and that in proportion to your pleaſure; *Rev.* 18. 7. *How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much torment give her.*

And how grievous will eternal pain be to thee, who art now altogether for delight and pleaſure? Thou canſt not now endure any ſad thoughts, thou cryeſt out, they make thee melancholy; how wilt thou endure the diſmal thoughts of an accuſing tormenting conſcience everlaſtingly? thoſe fearful gnawings of that never-dying worm that was bred in thy ſweet delights? Now thy fleſh is dainty, delicate and tender, it muſt lie ſoft, and fare deliciouſly, it muſt have all to ſatisfie it that can be deviſed; how will it endure thoſe everlaſting burnings? If after every intemperate draught, there ſhould be a draught of ſcalding lead poured down, how grievous would it be? the end of thy intemperate pleaſures will be worſe; for, as *Iob* 21. 20. Thou ſhalt drink of the wrath of the Almighty, and this ſhall be the portion of thy cup, now thou delighteſt in thy long ſittings at it, thou ſhalt drink of this eternally, thoſe curſed delights in burning luſts, ſhall end in eternal burnings.

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CHAP. XII.

Who are the truly wise men; with the encouragement to the Saints in the happy choice they have made.

HEre you see who are the wise men in the earth; wisdom does most discover its self in *choice*, for *choice* requires understanding to compare and weigh things: The will of every man is for some good he would have; every man wills to be happy; this is as natural for every reasonable Creature, as for the fire to burn: But herein appears wisdom, to make a right *choice* of those means that may bring us to that happiness that we do will; here is the infinite mistake of the world, they would be happy, but they choose means that are quite contrary to happiness; but those that choose right, and pitch upon the means that will indeed bring to that happiness that an immortal soul is capable of, surely those are wise; this is the wisdom that is from above, that can dispose of such means, as to obtain this end, and the greater the means are, and the more excellent the end is, the greater is the wisdom that orders thereunto, & guides therein: every one can propound an ordinary end to himself, and means to attain it; but if the business be of high consequence, as for a *General* to manage an Army, his end is a high end, that concerns the prosperity of a whole Countrey, and because his end is so high, that wisdom that can order means to attain this end, is admired in the world, it is not an ordinary skil that is able to do this.

Now

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Now the attaining of God himself, the being blessed to all eternity, if there be any end that is high, this must be it; for one therefore to be able to order and dispose of means, so as not to miscarry in such a high end as this, such a glorious and great work as this, it must be wonderful wisdom. The men of the world think themselves wise men, and bless themselves in their wisdom, because they can order and dispose of means to get money and fine cloaths; they are poor, and base, and low spirits, who minde and regard no higher, and no better things then these base things that are below; whereas the godly, because God hath let the fear of eternity fall upon them, and they regard nothing but in subordination to that, therefore they sometimes miscarry in the things of the world; hereupon the men of the world looking at them, and seeing no higher end but the enjoyment of pleasure, and the like, they count them a company of fools that will undo themselves, and prove to be beggers, and so slight them in that respect.

But there is an infinite mistake in this; were it that Gods servants did propound that end to themselves, and had no higher then that which other men have, they would shift as well as they; but because they have a higher end, therefore their thoughts in wisdom are drawn out about that: As St. *Paul* said, 1 *Cor.* 2. 12. *We have not received the spirit of the world*; we cannot *shift* and *plot* in the world; but we have received the *Spirit of God*, that spirit that shall order us, and dispose us to enjoy communion with God and his Angels for ever. A swine that wanders up and down, can make better shift to get

Cap.12. home to the trough, then a sheep that wanders to get home to the fold: The men of this world are indeed wiser in their generation then the children of light, but the children of light have their ends and ways, wherein their wisdom appears to be full of excellency and glory.

The wisdom of *Politicians* is seen in this, They will let go things that are low, and be content to be crossed in things that are mean, if their great plots may go on; so it is in all true spiritual wisdom: A gracious heart, when it looks at the enjoyment of God in the way of godliness, so be it that great plot may go on, it does not so much look at things that are under: and therefore let men know that there is a mistake in this, one day God will make it known, who are those that are wise on the earth. Surely the world did not commend *Daniel* for his wisdom, that he would not *omit prayer* one day to save his life, but had rather lose all: Would not the worldly-wise say, What a foolish thing is this, not to omit prayer *one day* to save a mans life, and he must open his window too; that spiritual wisdom which God gives unto his people, it is foolishness to a carnal heart; and therefore you shall have some Parents themselves, when children come to be strict in their way, will say, *What, shall we have a fool of you?* And one neighbor to another, when they see any have a tender conscience, who before gave himself to the pleasure of the flesh, *We shall have a fool of you now:* Though you count them fools, they know your way is folly. They think the matters of Religion are but niceties, and and to venture the loss of so much for such niceties, what a foolish thing is it? As *Pilate* wondered at Christ,

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Christ, when his life was in question, he talks of truth, *What is truth?* Your life is in danger, and do you now talk of *truth?*

That which is honest and vertuous, is vile and contemptible to him whose body and sensual part is dear to him, says *Seneca.* I remember *Lactantius* brings in a *Heathen* scorning at the ways of Christians in this maner, thinking Christians to be fools, when they see they should endure such things, and yet they would be Christians; says he, *Scorn us, contemn us, and despise us, we know our foolishness profits us, let us alone with our foolishness, we do not envy your wisdom:* We do not care though you count us fools, so you disturb us not in our way. *True wisdom,* says he, *lies hid there, where there is the title of folly*; for God with affliction, and with the name of folly, doth hide the beauty of godliness from the eyes of men; but this is the onely wisdom, to know God, to worship God, to be Religious; and for this, says the same *Author,* with the greatest voyce that I can speak, I testifie and proclaim, and denounce, That this is the greatest wisdom. Let us be established in this, that it is the onely wisdom to choose the ways of God upon any terms, let come what will come, let all sorrows and afflictions to the outward man come that possibly can come, this is the absolute wisdom, and this, says he, is my opinion and judgement, it is that I am throughly convinced of, and shall for ever rest, and be setled in.

Honestum ei vile est cui corpus nimis carum est. Sen. ep. 4.

Contemnite, ridete, si libet; nobis enim stultitia nostra prodest, non invidemus sapientiæ vestræ hanc stultitiam malumus, hanc amplectimur Lact. lib. 5. c. 12.

Illic potissimum esse quærendum ubi stultitiæ titulus apparet cujus velamento Deus thesaurum sapientiæ & veritatis abscondit. Lact. lib. 4. c. 2. *Omnis sapientia hominis in hoc uno est ut Deum cognoscat & colat, hoc nostrum dogma, hæc sententia est; quanta itaque voce possum, testificor, proclamo, denuntio.* Lact. lib. 4. c. 30.

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Mark how *Solomon* so glorious for wisdom testifies of grace, *Prov.* 1. 2, 3, 4, 5. he heapeth up several expressions to manifest what *wisdom* comes to the heart by godliness, for that is the scope there; it causes, 1. To know *Wisdom*; 2. *Instruction*; 3. To perceive the words of *Understanding*; 4. To receive the instruction of *Wisdom, Justice, Judgement, Equity.* 5. To give subtilty *to the simple*; not onely understanding, but *subtilty*; and that notwithstanding all natural simplicity, in those who the world accounts simple ones, yet are by grace made *subtile*, they can descry the danger of subtile temptations, they will not be undermined for their souls, they will not be cousened and cheated by the subtile policies of *Devil* or *World*, in the matter of their souls, and the great things of eternal life, so as the great wise men of the world are. 6. Knowledge and discretion *to the yong man*; of all men, yong men are most ignorant, most rash and heady; but grace gives knowledge and discretion both, even *to the yong man*; How many gracious yong men have more understanding in the ways of God, and can guide their way to Heaven more discreetly then many ancient men, who have repute in the world for wise and understanding men? Yea, 7. grace teaches *wise counsels*; their counsels about their spiritual estates are wise. Who now dare accuse the ways of godliness, of folly, when the holy Ghost hath honored them with so many several expressions of wisdom in them? This then *is* true wisdom, *to choose with Moses, rather to suffer afflictions with the people of God, then to enjoy the pleasures of sin for a season.*

Secondly, here is much encouragement to all Gods people

people in their way and *choice* that they have made. Hath God given you a heart to make choice of his ways? O bleſs God! There was a time when you went on in giving pleaſure to the fleſh, and you ſaw then no better thing then ſuch a kinde of life, and the Lord hath been pleaſed to diſcover better things to you, ſo as to make you renounce your former ways, and to make choice of another way, in which your ſouls have found other maner of comforts, and ſatisfactions, and contentments then ever you did before: bleſs God as *David* did, *Bleſſed be the Lord that hath given me counſel, and made me to underſtand aright:* So may ſuch a ſoul ſay, for *had I been left to the counſels of mine own heart, I know what ſhould have become of me.* I have as vile a heart as any, and my heart did take as much delight in the fleſh as any, and I ſhould have gone on, God knows whither, and might by this time have plunged my ſelf into the bottomleſs pit: my friends would have given me other counſels to harden me in my ways of ſinful pleaſure, but bleſſed be God that hath overpowered my heart. How many do I ſee every day, whoſe parts of nature exceed mine, and yet they are miſtaken in the things that concern their everlaſting welfare; they minde no other things but the pleaſures of the fleſh, and ſtumble at the meanneſs of Gods people, and this hides the beauty of godlineſs from their eyes; and what a great mercy is this, that God hath taken this ſtumbling block from me, and that he hath opened mine eyes to ſee pearls, though wrapped up in rotten rags, and to ſee the excellency of godlineſs, notwithſtanding all affiictions that do attend upon them? Certainly it is no other but a beam

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It is a remarkable passage that we have *Esay* 44. 20, 21. where God shewing the difference between those who *forsook the true God*, and his people who chose him to be *their God*; stirs up his people to remember for ever this mercy of God towards them, that they should be delivered from the deceit and vanity whereby others were deluded, and guided in a right and safe way, to be the servants of the blessed God; As for the *Idolater*, he feedeth upon ashes, a deceived heart hath turned him aside that he cannot deliver his soul, nor say, *Is there not a lye in my right hand?* Now mark what follows, *Remember these, O Jacob and Israel, for thou art my servant, &c.* As if he should say, Do you see how others have left God, and God hath left them? *They feed upon ashes*, a seduced heart hath *deceived them*; but it is otherwise *with you*, God hath put it into your hearts to be *my servants*, to choose me for your God: Remember for ever these things, O *Jacob!* here is a mercy indeed, never to be forgotten; How comes it to pass that your hearts should not be so seduced as theirs? it is Gods free grace and rich mercy towards you.

And his mercy is the greater, in that it is in such a weighty thing, that the Lord hath given thee counsel to make a right *choice* in: If a man makes an ill choice in a matter that is of moment, that will bring him trouble in his life, how is he grieved? as in *marriage*, when he is to make choice in that one thing, upon which he knows, the comfort or trouble of his life does much depend; if the Lord hath so provided

vided for him, that he hath made a good choice onely in that, how does he bleſs God? it is that which ſweetens all his life: If it be ſuch a mercy, to be guided to make a good choice in *marriage*; what a mercy is it to be guided to make a good choice for ones ſoul, to be happy to all eternity? if the Lord ſhould leave a ſoul in that choice, what a lamentable condition had the ſoul been in? And therefore, thoſe that have any ſavour of godlineſs, if they be to change the condition of their lives, they will ſeek God, and be earneſt that God would guide them, and not leave them to themſelves, and take advantage to puniſh their former ſins, in their choice now. If you be to make a choice that concerns the outward comforts of your lives, you will earneſtly deſire God, not to leave you there; Now you are to make your choice for your eternal condition, if God ſhould leave you now, what a lamentable condition would you be in, as he does leave moſt in the world?

As ſoon as we come to years of diſcretion, we come to make our choice, to go on in the ways of God, or in the ways of death; How many yong ones make a woful choice in the beginning, and go on, and are hardened in their *choice*, and periſh for ever? And hath the Lord looked upon you, and conſidered how like you would be to fail in your choice? And hath the Lord been pleaſed to come in with his Spirit, and a light from Heaven to ſhew you the way? Have you *heard a voyce from heaven*, ſaying, *This is the way, walk in it?* Though God ſhould leave you in all outward things, yet you are made for ever; and therefore thou mayeſt ſay as *Judas*,

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Judas, not *Iscariot*; Lord, wherefore is it that thou revealest thy self to us; and not to the world? *Lord, wherefore is it, that in this great business of my choice, that concerns my eternal estate, thou art pleased to reveal thy self to me, a poor contemptible creature, rather then to the world?*

1. The happiness of a *gracious soul.*

1. Hence it is, because thou art one of the *chosen ones* of the Lord, because the Lord hath made a choice of thee, and hath separated thee from all eternity, to do good to thy soul: hence it is manifest, that thou art the chosen one of the Lord; when thou seest most in the world, to follow the pleasures of the world, if God hath given thee a heart to choose his ways upon any terms, take this as an argument, that thou art a chosen vessel of God. Reciprocal signs of Gods grace are the most sweet; as if I *love God*, this is an argument God *loves me*; if Gods honor be dear *to me*, then my soul is near *to God*; so if I *choose God*, then God *hath chosen me*.

2. 2. This choice is that for which thousands of Gods people have blessed God upon their death-beds; they counted it a blessed time, and blessed the means, *the Word*, and the Instrument that God was pleased to work by, to incline their hearts to such a choice as this.

3. 3. Yea, this choice of thine, though it be suffering affliction, it is that thou shalt bless God for, to all eternity in the highest Heavens; it is such a great mercy, as this little, poor, *span-long* life of ours, is not sufficient to give God glory for it, therefore there is an eternity reserved to praise God for it; when thou shalt see what good comes of thy choice, then thou shalt bless God indeed. Certainly, God takes it well

well at thy hands now. *Jer.* 2. 2. *I remember the kindeneſs of thy youth, and the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs.* God takes it kindely, that men will chooſe him and his ways in affliction: if there were always proſperity in the ways of God, it were nothing, but when it is with affliction, it is ſo much the more an argument of thy love to God, and thy ſincerity, and therefore he takes it ſo kindely. Bleſs God for it; and bleſs him the rather, becauſe he hath begun with you betimes: If the Lord hath given you a heart when you are yong to make this *choice*, what a great mercy is this? what abundance of ſin does ſuch a one prevent? If one that is *yong*, goes on in the ways of Religion, though he ſuffers much in the family wherein he lives, his brethren ſcorn at him, and his Parents hate him; yet he hath cauſe to rejoyce, and bleſs himſelf in the goodneſs of the Lord. Cap. 12.

4. Again, thou haſt further cauſe to bleſs God, becauſe he hath given thee ſuch encouragements ſince thou haſt made thy choice: thou madeſt thy choice many years ago; I ask thee, *Haſt thou not had encouragement in thy choice? Haſt any cauſe to repent thee?* O no! bleſſed be God, I have found more good then I looked for. 4.

5. And know, within a while, the end of thy choice will be attained, and then it ſhall appear before men and Angels, thou madeſt a good choice, and all the world ſhall bleſs thee for thy choice. Bleſſed be that man or woman that ever they were born, to make ſuch a choice: and thou ſhalt be honored of all thoſe that do deſpiſe thee now, and they ſhall wiſh they had made thy choice. It is reported of a yong man 5.

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man who loved his pleasures, standing by St. *Ambrose*, and seeing his excellent death, he turned to other yong men by him, and said, *O that I might live with you, and dye with him!* Thou hast little cause to envy them that will choose *vanities* for their portion, let them have them: though thou hast lost something of thy bravery, of thy carnal delight for this *choice*, be content, it is made up infinitely here, and shall be made up more hereafter.

And seeing God hath thus enclined your heart to himself, be for ever established in your *choice*: seeing God hath shewn to you his ways, say, as *Pilate* in another case, *That I have written, I have written*; so, *That I have chosen, I have chosen.* If any temptation come to tempt you from your choice, as *flesh* and *blood* would be ready to mutter, and think, I might have lived as brave a life as such a one, & might have had as much pleasure as such a one; I have lost so many friends, and so much means, and brought my self into a great many straights; indeed, they spake much of Gods Ordinances, and I was taken with it, and I ventured, and I have brought my self into troubles: and upon the mutterings of flesh and blood, you are beginning to bethink your selves again, and examine things again, and think whether you did wisely or no: O take heed of that first degree of Apostacy, namely, that suspition of your choice.

Many in their yong time are very zealous in the ways of Religion, while all is well with them, and now they meet with other things then they looked for, and they begin to think they were too forward, and wish they were not so far engaged as they are: they

they begin to repent, as chapmen who have out-bid themselves: Many go on in a profession, and suffer much, because they are engaged in that way, and they know not how to get off; if they could get off, they would: take heed of repentings of your choice, lest God lead you out with the workers of iniquity, do not listen to the reasonings of flesh and blood. *Cassianus* reports of a yong man, that had given himself up to a Christian life, and his Parents misliked that way, and they wrote *Letters to him,* to perswade him from it; and when he knew they were Letters come from them, he would not open them, *but threw them into the fire:* and so flesh and blood will come and say, Do thus and thus, you may do well enough at last; throw away these *letters,* these suggestions *of flesh and blood,* and do not answer them, but be resolved in thine own heart, *I know in whom I have believed,* I know whom I have chosen, I did not choose rashly, but I felt the power of God upon my heart, before I made my choice, and I had grounds and arguments of my choice; and what, shall I by such an argument as this be perswaded to the contrary? Therefore go on, and be established in your choice, and the Lord confirm you in it, and give my soul part with you in that choice you have made: let *flesh,* and the *world,* and *temptations* say what they will, peace will be in the end.

You have found some good already, that might make you say with *David, Surely it is good for me to draw near to God:* and though I do meet with some troubles and temptations that do cry down this way, yet let my soul say, It is good for me *to draw near to God:* it is good for me *that I left such and such*

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such things; it is good for me that I have these Ordinances, though it be with the loss of some outward comforts, and my estate be abated, and my trading less: say as *David*, in the 73. *Psalm*, *Truly God is good to Israel*; however it be, yet *God is good to Israel*, though many things seem to the contrary: and therefore, conclude with thine own heart, Though I should never see good day in the world, yet that comfort I have received in the ways of God, it is enough to make me prize them for ever: if now I should dye, and be annihilated, if God should deprive me of the joys of Heaven, and turn me into nothing, yet that good that I have had already in Gods ways, should be enough to countervail all the troubles that I have met withal in the world, or ever shall meet withal: though God should withdraw himself in all the course of my life, and I should be in darkness, and have nothing but trouble, yet I have had enough in God already, to countervail all.

Hath God thus spoken peace to thy soul? remember that text in *Psal.* 85. 8. *Return not again to folly*: the Lord hath spoken peace already to thy soul in afflictions, and therefore, God forbid that thou shouldst *return to folly*, but continue in thy way, and go on constantly in thy way to the end, and the Lord bless thee in thy way. And this is for the encouragement of the hearts of Gods people, that have with *Moses* made *this choice, Rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.*

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CHAP. XIII.

The evil of an ill choice, *discovered.*

IN the third place, hence those are justly rebuked, who have made an *ill choice*: this was a blessed choice of *Moses*, and whosoever makes this choice, are blessed of the Lord; but how few have we of *Moses* his minde? it is a woful choice that many make. Most people are offended at the afflictions of Gods people, their hearts are set upon pleasure and delight, *and pleasure they must have*; pleasure to the flesh is that they choose, and that they follow after; but as for the afflicted ways of godliness, they cannot relish them, their carnal sensual hearts do turn aside from them, they give themselves up to the pleasures of the flesh, and satisfie themselves in the enjoyment of their hearts desires, and God does give them up likewise to their own lusts, to let them have their choice; so that they shall spend their time in mirth and jollity, in eating and drinking, and gaming, and in this they bless themselves, as those who have wisely provided for themselves, to make their lives so full of comfort, and soul-content as they imagine: these are set upon carnal, frothy, sensual things; as if the chief good and happiness of man consisted in them, and therefore they give themselves liberty in them, to the utmost.

Use 3.

ἢ ἡδέως ἢ ἥκιστα, aut jucundè aut non omnino.

That wherein a mans happiness consists, he may desire infinitely, and he cannot but do it, it is as natural for him to do it, as for the *fire* to burn, or the *stone* to descend; and because men put happiness in the pleasures of the flesh, therefore their hearts are

Cap. 13. *Si nunc Adam resurgeret & videret hanc insaniam omnium ordinũ, profectò credo quòd præ stupore tanquã lapis staret.* Luth. in Gen c. 3. Syono-Patrich. p 21. Church-Story. Arist. Eth. l. 1. c. 5.

set infinitely upon them; that is, to set, as they give themselves liberty, without any bounds, and desire that if it were possible, no limits might be set either by God or man. If they have means, they account the chief good of what they have, is, in that they may have larger opportunities then others, to satisfie the flesh in the sensual pleasures of it: and hence is the infinite excess of meats, and drinks, and carnal delights, in those whose means afford them opportunities thereunto. *Luther* speaking of this excess, hath this expression, *If Adam should now rise again, and see this madness of all sorts of men, I believe he would be so amazed at it, that he would stand as a stone.*

A. Gellius tells of *Caligula*, that he made one supper that cost three hundred thousand Crowns. I have read also of *Vitellius* the *Emperor*, that at one supper he was served with Two thousand sorts of fishes, and Seven thousand several fowls. In such profuse expences, for the satisfying of the flesh, how many do glory, as if it were the highest happiness attainable upon the earth? And the baser sort of people, seeing the great ones set upon such a kinde of life, in satisfying the flesh, they think there is no other happiness to be had; therefore all their care, thoughts, endeavors are, how they may live jocundly, and give satisfaction to their lusts. *Clemens Alexandrinus* tells of a fish that hath the heart in the belly, differing from other living Creatures, which the *Philosophers* call the *Sea-Ass*: This is like sensual men whose hearts are onely set upon the things of the belly; so as it may be said of many in regard of satisfying the flesh, as *Aurelianus* said of one

Plebii mãcipiorum prorsus simules, dum pecudũ vitam præcligũt; habent autem hanc causã quòd multi ex iis, qui rerũ haberi potestatem, simili modo afficiantur Cl. Al l. 2 Pæd. c. 1.

Bonoses,

Bonoſes, He was born, *not that he might live*, but *that he might drink*; So do theſe ſeem to be born, not that they might live, but that they might eat and drink, and pamper the fleſh; the whole world is too ſtrait to ſome for the pampering their bellies.

Cap. 13. *Non ut vivat, ſed ut bibat natus fuit. Totus orbis ventri nimis angustus eſt.*

Oh, how beneath is this to the true excellency of a rational and immortal ſoul! What pity is it, that an immortal reaſonable ſoul ſhould be of no other uſe, then to keep the body alive to taſte the ſweet of the fleſh of beaſts, and of the fruit of the earth? How many draw all their ſubſtance thorow their throats, and their belly? their houſes, lands, yea, and devour their poſterity like *Cannibals*; when men in company ſpend their eſtates, their wives and children wanting bread at home, what do they, but even drink the very blood of their wives and children? It was the prophaneneſs of *Eſau*, for which God hath branded him, *That he ſold his birthright for a meſs of pottage*; yet that was in the time of extreme hunger; theſe men ſell God and Heaven, and all *for drink*, not *to ſatisfie thirſt*, but their luſt.

But O thou vain man, know thou art utterly miſtaken in thy choice, if thou continueſt in this way of thine, that thou haſt choſen to ſatisfie thy fleſh in, thou art undone for ever, thou wilt ere long cry out of this thy choice moſt bitterly, and curſe thy ſelf for it moſt fearfully: It is *a ſeduced heart* that hath deceived thee, and thou feedeſt upon aſhes, and thou canſt not ſay, *Is there not a lye in my right hand? Eſay* 44. 20. It is true, not onely of Idolators, but of all other ways

Væ illi qui tunc habuit terminum luxuriæ, quando vitæ. Bern. de ord. vit.

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of evil; thou feedeſt upon aſhes, they are but aſhes thou feedeſt upon, and delighteſt in, and it is a *ſeduced heart* hath turned thee aſide from the ways of God, that makes thee offended at them; it is the God of this world that hath blinded thy eyes, ſo that thou ſhouldeſt not ſee the glorious excellencies, and beautiful pleaſures, and ſweet delights, that are in the ways of God, but that thou ſhouldeſt pleaſe thy ſelf in thoſe ways that tend to death: What hath the whole courſe of thy life been, but playing with the Devils bait, under which is a hook that will ſnatch thee into the ſorrows of eternal death? Howſoever thoſe that live in jollity and delight in the fleſh, may bleſs themſelves, yet Gods people whoſe eyes God hath opened, would not be in their condition one quarter of an hour for a thouſand worlds. There are divers ſorts that come under this uſe of reprehenſion, for that ill and woful choice they have made.

Divers ſorts of *evil chooſers.*

1.

Firſt, ſuch as chooſe to ſatisfie themſelves in ſuch pleaſures as are in themſelves ſinful, ſuch who take pleaſure in filthineſs and ungodlineſs: theſe are the dregs of men, theſe are the baſeſt of all, that can take delight in the very act of ſin it ſelf: All that is ſaid concerning the dreadful evils of ſin, and that venome and curſe that there is in ſin, is ſo far from making ſin to be bitter to them, as they account more pleaſure to be had in many ſinful ways, then there is to be had in the enjoyment of all the glory that there is in God and Jeſus Chriſt, in Heaven and Eternity: O curſed heart, and curſed choice is this, that when God hath revealed in his Word ſo much concerning the evil of ſin, that might make any heart in the world

world tremble at it, that thou ſhouldſt not onely not apprehend the evil of it, or not taſte any bitterneſs that is in it, but ſhouldſt count it delightful, yea, ſhouldſt eſteem ſo much pleaſure to be had in the act of ſin it ſelf, more then there is to be had in God, in Chriſt, or in the Promiſes, or in Heaven, or Eternity.

Surely a curſed ſeduced heart hath deceived thee, theſe are infinitely out of the way. What is there in ſin that is thy pleaſure, that thou chooſeſt as the chief contentment of thy ſoul? Is it poſſible that the chief contentment of a creature ſhould be in ſinning againſt an infinite God? That thy chief contentment ſhould be in departing from God? in ſtriking at God? So thou doeſt in the way of ſin: That thy chief contentment ſhould be in incenſing the wrath of an infinite *Deity* againſt thy ſoul? That thy chief contentment ſhould be in putting thy ſelf under the everlaſting curſe, that bindes thee over to eternal death? That thy chief contentment ſhould be in that, which being committed, if ever it comes to be pardoned, muſt coſt more then Heaven and Earth is worth? Thou goeſt out in the morning, and goeſt into thy company, and counteſt thy ſelf happy that thou haſt money to ſpend, and ſo takeſt thy pleaſure: This day thou haſt done that, which if ever it be pardoned, it muſt coſt more then Heaven and Earth is worth. There muſt be a price paid, more worth then a thouſand worlds, to purchaſe the pardon of it.

Canſt thou chooſe that for thy chief contentment, which was ſuch a dreadful burthen to Jeſus Chriſt; that made the ſoul of Chriſt to be heavy to the very

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death, that squeazed out clods of blood from him? What is the chief pleasure and delight of thy soul in that, which a true enlightened gracious heart would rather suffer all the torments in the world then do it? If so be it were put to him, either such a sin must be committed, or else all the tortures that can be devised by all the world must be inflicted upon him; A gracious heart had rather choose all the tortures that can be inflicted, then do *that* which thou makest the great pleasure of thy soul: What an infinite difference is between thy base heart, and a gracious heart? Thy wretched heart doth choose this deliberately, as the great pleasure of thy life, which a gracious heart would rather suffer all the torments of the world, then be brought to do it. To delight in sins against conscience, is the most desperate folly in the world: No man rejoyces in any error or fault in other things, but is rather ashamed; onely in the errors, in the rule of life and obedience men owe to God, they rejoyce in.

Omnium aliarum artium peccata artificibus pudori sunt, offendunt; de errantem vitæ peccata delectat. Sen. ep. 98

2. Secondly, those come under this reprehension, who though they do not choose things for their chief pleasures that are sin, yet do choose to themselves pleasures that come in by sin; and though this be not so ill as the other, yet ill enough; that is, those that shall strain their consciences to get something in the world, to raise their estates, and when they have got estates, and money, and things well about them, then they can be merry, then their tables are furnished, and they can eat and drink, and this they delight in: O poor deluded heart! what is this that can give thee so much content? Thou hast cause to look upon thy table, and every morsel that thou eatest,

eateſt, as having death in it; and every draught you drink, as having the curſe of God in it: Little cauſe thou haſt, if thou kneweſt all, to rejoyce in theſe pleaſures that come in by ſin, certainly there can be no good that comes in by ſin as ſin: I know God may turn ſin to the good of ſome, but that which ſin brings in of it ſelf, it is impoſſible good ſhould come of it; that which thou takeſt pleaſure in, that which thou art merry and jocund in, delighting thy ſelf withal, is, it may be, the calamity and miſery of others; and how hard is that heart, that can make that his mirth and joy, that is the ſorrow and diſtreſs of his brother? *Chryſoſtom* in a Sermon againſt luxury and exceſs, cryes out againſt thoſe who riot in thoſe things that they have got by making others miſerable, and ſays, It is the moſt grievous thing that can be.

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Chr. Hom. *contra luxū & crapulam, Omnibus grauius eſt, inquit, quòd ex alienis calamitatibus collecta ſunt.*

Thirdly, thoſe who do neither of theſe, they chooſe not to themſelves the pleaſures that are ſin, nor the pleaſures that come in by ſin, but ſuch pleaſures, in the enjoyment of which they do ſin; though the pleaſures be in themſelves lawful, they chooſe to let out their hearts unto them, and ſpend the ſtrength of their ſpirits on them; they think becauſe there is no hurt in them in themſelves, therefore they may give liberty to themſelves; there is a great deal of miſtake in this: we may ſin exceedingly in things that are lawful; when men ſhall ſpend ſo much time (as many that are profeſſors do) in giving themſelves content in ſome *ſports* and *delights* to the fleſh, as they cut God ſhort of his time; that time that ſhould be ſpent in examining their hearts, humbling their ſouls, ſeeking the face of God, is ſpent in ſome ſlight, vain, idle ſport.

3.

Licitis perimus omnes.

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Many are guilty of this, especially those that have means, and their callings do not require such a necessity of continual attendance: How is that time spent wherein you have liberty from your callings? Certainly, no good account can be given of that time, much might be gained to your souls in it, and much converse and communion you might have with God; and what ill choice do you make, when as many poor Christians would bless God, if they could have a little liberty from their callings? On the one side there is this liberty for you to enjoy communion with God, and furnish your souls with heavenly excellencies: On the other side, there is a little vain delight and carnal content, and ease to the flesh, and you rather choose this. It may be, though God hath helped you in the main, you chose right, yet be convinced this day of the evil of this particular choice, in giving such inordinate contentment to your selves, in giving that ease to your bodies, *liberties* to the sluggishness of your spirits, and reform. You have not honored God as you ought, and therefore your lives are not so beautiful: In the general you continue in the ways of Religion, but there is not that convincing lustre and beauty in your lives; you do not draw others to that love of godliness, because your hearts become so vain, and so slight, in choosing inordinate liberties to your selves, in spending your times and strength in the pleasures of the flesh, and therefore when you come to spiritual employment, you have no strength, but your hearts are dead. I appeal to your consciences, when you have given your selves leave to have content to the flesh, when you come to communion with God, what dead flat hearts have

have you? Let me speak to such this day from the Lord, this liberty you take to your selves in the pleasures of the flesh, hath been the root of the *Apostacy* of many; as 2 *Pet.* 2. 18. those who fell off were allured through the *lusts of the flesh*; even though they are said to be *clean* escaped from them who live in error, yet through *wantonness* they were drawn aside. Wanton professors seldom prove lasting professors, at least in any power of godliness. Cap. 13.

Take this one note about this, That man or woman that shall not esteem the hardest work of godliness at a higher rate, then the most delightful contentment to the flesh, hath not chosen right, and may suspect that yet he is to choose in the way of eternal life. It is true, that the hardest duty of godliness, may be burthensom to the flesh for a while, yet there is no gracious heart, but esteems of this duty at an infinite higher rate, then the pleasures of the flesh, though never so lawful; it looks upon the pleasures of the flesh as mean low things, though lawful, but looks upon the duties of godliness as precious things, though hard, and those are the things that are most suitable to a gracious frame of spirit.

Again, fourthly, those come under this reprehension of making an ill choice, who have had some stirrings of the Spirit of God, some workings of their consciences, that their way hath not been good, and right, and these have been but for some time, afterward they have given themselves, and do give themselves too too much liberty in satisfying the flesh. These are like the *Israelites*, of whom we read, *Exod.* 24. 11. according to the note that some have upon this place, *They saw God, and did eat and drink*; 4.

That

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That is, say they, although they had seen God, yet they turned again to temporal pleasures, to *eating* and *drinking*, in a *sensual way*, as if it had reference to that sensual *eating and drinking, and rising up to play*; upon the dedication of their Calf they sate up, which was presently after.

Thus many, although they have seen the Lord, and this sight of God hath wakened conscience, their hearts have been much stirred for a while, yet they have after faln to eating and drinking, to sensual pleasures, all their good beginnings hath come to nothing. These when they have been in company, and come away, they have had many sad thoughts, and next day, or in the night many sad sighs and groans have come from their spirits, because their spirits are enlightened, and make them fear all will not be well in the end; and yet these continue still in giving themselves pleasure, and delights to the flesh inordinately; if company call, they cannot refuse: when they are stirred in their consciences, they will take a book and *read*, or *pray*; yet they are presently weary, and cannot bear such a kinde of life, they think they shall grow melancholy, and they must again go to their former ways.

Many have the *pleasures* of the flesh, and their *consciences* strugling together; and many times the pleasures of the flesh, and conscience struggle a great while, before there be a victory on either side: sometimes conscience gets the victory, and there is a gracious work upon the soul, especially if God set on conscience, by some great affliction or sickness: sometimes conscience is overcome, though conscience does propound a better way, and they see, and are con-

convinced of it, yet at length *luſt* overcomes, and conſcience yields, and they become meer ſots, hardened in the way of the luſts of their hearts; and this is a moſt dreadful thing, when ever this befals any. Cap. 13.

Again, there are others that have had ſome *taſte* of the ways of God, have begun to make a *choice,* and have tryed the ways of Religion, and continued a while in them, and yet come to be weary and tired: yea, it may be ſome upon their ſick-beds, and death-beds, have cryed out of the folly of their former choice; and yet, when God hath delivered them again, they have gone on in the ſame exceſs of riot, and giving liberty to the ſatisfying of the fleſh, in the ſame way, if not in a further degree then ever formerly; what a dreadful thing is this! To all thoſe that are thus deluded, in making this evil choice, let me ſpeak a word or two. 5.

Firſt, Wouldſt thou be willing at the day of judgement, to be accuſed and found guilty before the Lord of this; that thou haſt eſteemed more pleaſure to be had, either in *ſin,* or in any lawful content, then in all the pleaſures that are to be had in God, ſo as it ſhould be ſaid before men and Angels, *Lo! this is the man that made not God his portion*; Lo! here ſtands the man, that for many years together did account more good to be had in the pleaſures of the fleſh, then in all the good that was to be enjoyed in all the attributes of God, and all the merits of Jeſus Chriſt, in all the promiſes of life, in all the ways of grace? What doeſt thou think will be thy condition, when as thou ſhalt be brought as guilty before men and Angels, that all ſhall look upon thee as a *curſed* fool in *Iſrael?* God and his Angels look now upon thee 1. Miſery of a *ſinful choice.*

Cap. 13. thee as *a fool in Israel*; when thou shalt be brought to have all the world look upon thee as guilty of such a cursed folly as this, how bitter will it be to thee? wouldst thou be willing to be in such a condition as this?

Who are haters of God. Again, Wouldst thou be willing at the great day to be found guilty of hating the ways of God? I hope I do not so, (will some say) though I give pleasure to my flesh. Yes, that man or woman that chooseth the way of giving content to the flesh, rather then the strict ways of godliness, such a one hates Gods ways, and so hates God himself in hating Gods ways: as, mark that place in *Prov.* 1. *For that they hated knowledge, and did not choose the fear of the Lord*; How was it proved they *hated knowledge?* They hated that truth of God, and that which should bring them into the ways of God, and guide them in it; How does that appear? They did not *choose the fear of the Lord*; if thou doest not choose the ways of God, thou hatest the ways of God, and so by consequent art a hater of God himself.

3. Thirdly, Wouldst thou willingly have God reject all thy services, and account them as abominable to him? Thus he threatens against those who choose their own ways, *Esay 66. 3. He that killeth an Ox, is as if he slew a man; he that sacrificeth a Lamb, as if he cut off a dogs neck; he that offereth an oblation, as if he offered swines blood; he that burneth incense, as if he blessed an idol*; and the reason of all is given, *They have chosen their own ways, and their soul delighteth in their abominations*. There are not such four expressions of Gods rejecting a mans services that he tenders up unto him, in all the Book of God, and

and this is given as the reason of all, because *they have chosen their own ways.* Cap. 13.

Again, Wouldst thou not be loath, that in the time of greatest anguish of spirit, and affliction of body, when thou shalt be crying to God for mercy, that God should take pleasure in thy misery, and be so far from relieving of thee, as to mock at thy destruction? now thou canst laugh, and be merry, and jocund; but what if it does prove, that this way of mirth and delight to the flesh, shall procure unto thee Gods laughing, and Gods mocking at thee in thy anguish, and greatest distress that ever thy soul shall be in? Certainly, if thou walkest in the way thou art in, this will be thy portion: mark that place in *Prov.* 1. 24. what God says, *I have called, and you refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh, &c.* 4.

Be it known unto thee, that in whatsoever sin thou blessest thy self, the more thou blessest thy self in it, the more cursed shall it be unto thee. What comfort will the pleasures of the flesh be to thee, when as Christ shall come and say, Was I content to part with the pleasures of Heaven, the bosome of my Father to redeem poor man? and was it not the pleasure of a little meat and drink thou couldst be content to part with for me? Could I be content to part with my blood, and couldst not thou be content to part with thy lusts? Was not all my sufferings worthy of enduring those little things thou wert called to suffer in thy life? What, was not all that glory of mine that I revealed in my word, and works, sufficient to shew

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shew me to be worthy, that thou shouldst have given such a testimony of thy respect, and honor to me, as to be willing to part with such empty, poor, slight things, and to suffer such poor little things? When God shall bring the Saints before thee that did make a better choice, and thou shalt see them to be in a most glorious blessed condition, and thou thy self cast off for ever; how will this confound thee another day? Consider of this, you that have made an ill choice, now while it is time; consider of the evil, of the folly, of the danger, of the cursedness of that choice that you have made, in that you have chosen rather to give content to your flesh, then the ways of godliness. Wherefore for the following of this in a word of exhortation.

CHAP. XIV.

The drawing mens hearts to a happy choice.

1 Se 4.

THe Lord then perswade thy heart to change thy *choice*; change it, or else thou art lost, better thou hadst never been born, then that thou shouldst not change thy *choice*; O that now thou hadst wisdom for eternity! whatsoever your ways have been, now at last in this your day, learn to know the evil of them, to renounce them, to embrace the ways of godliness, and let it be sufficient, that you have spent so much time in the ways of sin, and giving content to your flesh. O that this may be the day of your new choice, that you may bless God for this day, that God did this day dart in some truths, to turn the streams of thy soul another way, to make another

another choice! that there might be before thou goest out of the presence of God, a secret frame of spirit, surrendring thy soul unto God, being convinced of thy *evil choice*, and say, O Lord, how have I lived? What hath my course been? the Lord knows my course hath been to give content to my flesh, and to live bravely in my life; now God begins to make me afraid, lest I have been in a dangerous false way; the Lord have mercy upon me, what have I done? Is it not time to look about me? I have all this time miscarried in the choice of my soul for my everlasting estate, I have chosen the ways of death all this while.

O that the fear of God might fall upon your hearts this day! and then the promise of God is, *Psal.* 25. 12. *Who is the man that feareth the Lord, him will he teach in the way that he shall choose.* The fear of God will put you into a teachable frame, and the Lord delights to teach such; and surely it is an unspeakable blessing of God, to be taught in the way of our choice. How happy were it, if the Lord would put a reasoning frame into your hearts, that you might begin to ponder, and weigh things, and if spiritual arguments cannot prevail, yet let us see whether they you reasonable Creatures or no; *Esay* 46. 8. *Remember, and shew your selves men, bring to minde, O ye transgressors!* Come, let us reason together; Is there not infinite reason for Gods ways more then those ways you have walked in? Is not God infinitely worthy of honor and praise from you, other maner of honor and praise then he hath had from you, your own consciences being judges? Hath not God given you immortal souls? and are they not capable

Cap. 14. capable of better things then these things that you have chosen for your chiefest good? Hath not God made you for a higher end, then to *eat*, and *drink*, and *play*? What, did the blessed Trinity consult to make a glorious creature, *Come, let us make man, according to our own image*: and when this great work is done, is he made for no other end *then* to eat and drink, and commit wickedness? What, is not man to live by rule? indeed no creatures but *Angels* and *men*, have a rule to walk by, no creature is capable of knowing a rule but they.

What if so be that now thou wert to dye, what would comfort thee? if God should put an end to thy days, and call thee to an account for thy ways, what account couldst thou give to the great and dreadful God, of thy ways and life? would thy ways be peace? It may be thou thinkest thou mayest have thy pleasure, and that which is spoken out of the word by the Ministers, thou canst avoid, and there are no such things as thou hearest; but what if those things that we deliver, concerning the evil of sin, and the danger of that way of sin, should prove true? then wo unto thee, if all thy comfort depends upon this, thou hopest these things that we preach are not true; and is not this all the support of thy comfort, which if it fail, thou art lost for ever? Certainly, if that glory of God, and that eternal estate we preach so much of be true, it is worth the venturing of the loss of greater pleasures and delights, then any thou hast in thy seeking after them: make but a supposition, What if it should be so, is it not worth the venturing? You will do so in other things, the very supposition of a great gain, or possibility of great evil, will make you

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you venture much: God does not call you to venture much, they are poor things that you are perswaded to leave, and be not too confident in your way, all that is written in the word may be true, and if it be but possible, yet be so wise as upon a supposition to venture.

O that you would make tryal of the ways of God! If once your hearts were in them, whereby you would be satisfied, as to want none of these pleasures, it would make the moderation of them more pleasant then the excess: You would finde more pleasure in the very act of self-denial, then in all the pleasure of your lives; and if there be so much pleasure in the denying false pleasure, what then is there in the enjoying true? Surely God hath pleasure enough for you, if you had a heart to trust him with your pleasure; you shall onely lose your sin, not your pleasure. *Bernard* hath a notable expression in a declamation of his *De bonis deserendis*; If you be willing, says he, to sacrifice your *Isaac*, which signifies laughter, that is your *pleasure*, your *Isaac*, your pleasure *shall not dye*; it is the Ram, that is, your stoutness of spirit, your self-willedness that shall dye, but *Isaac* shall live, you shall have pleasure still. Do not harbor ill thoughts of God, to think that God is an enemy to your pleasure, and delight, he does not delight to grieve the spirits of men; if you would trust him with your pleasure, you should have pleasure, it may be in this world, but howsoever in the conclusion you shall have pleasure enough, my soul for thine. You must trust God with your souls, and eternal conditions, and will you not trust him with your pleasures? Do you think Christ came to

Non Isaac, sed Aries morietur; non peribit tibi lætitia sed contumacia; non macta-bitur Isaac, sed vivet: si vocem Domini audieris ut offeras Isaac, id est, ut gaudium immoles, constanter obedire ne timeas.

Ipsa est beata vita gaudere ad te, de te, & propter te Domine, ipsa est et non altera. Aug. Conf. c. 11 *Non nego indulgendū corpori, serviendū nego.* Sen. Ep. 14.

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dye, and shed his precious blood to bring men into worser conditions then before? O no, certainly Christ did not come to take away any pleasure from his people, but to bring them the pleasures of Heaven, and of earth too, so far as they are needful. Is it not more like thou shouldst have pleasure when thou art reconciled to God, then when thou art an enemy?

We read of *Cajus* the *Emperor*, (*Agrippa* having suffered Imprisonment for wishing him to be *Emperor*) that afterward when he came to be *Emperor*, the first thing he did was to prefer *Agrippa*, and gave him a Chain of Gold, as heavy as the Chain of Iron that was upon him in Prison: And so if any do suffer for God, do you think that God will let him lose by him? Suppose you have a Servant about your business, and he suffers much trouble and opposition, will you not recompence him for that which he suffers for your sake? Do you think that God will let his people sink in their sufferings for him? God forbid we should have any such thoughts of him.

Do not judge of the ways of God by outward appearance, but judge according to the true value and worth of things: Shall we in other things judge according to the value and worth of things, and onely in the ways of God, judge by outward appearance, and not according to the worth? Do but come near to the ways of godliness, you will finde them other things then you imagine: As *Peter Martyr* had a speech in his Sermon, that was the means of that Marques *Galeacius* his conversion: *If so be*, says he, *one should see a company of Musitians, that are playing*

playing and dancing according to their art, a great way off, *he would think that they were mad men*; but if he come nearer and nearer, and hear the melodious ſound of the muſique, and obſerve their art in all they do, *he will be of another minde:* And ſo men of the world look upon Gods people *afar off,* and think them mad men to take ſuch courſes; but if they would come nearer, and obſerve their ways, and ſee the equity and reaſon, and obſerve the excellency and beauty that is in them, they would be of other mindes. Cap. 15.

You that have hard thoughts of Gods way, you have looked upon them as things a great way off; come nearer, pry into them a little further, make tryal of them a little, that you may have experience of them, you will think otherwiſe of them; if it were poſſible for you to enter upon Gods ways with the ſame baſe hearts that you have, Gods ways would indeed be tedious, but if you enter into the ways of God, your hearts will be changed, and you will be other men; and when your hearts are changed, thoſe things that were grievous to you, will be delightful to you. St. *Auguſtine* in his Confeſſions hath this notable expreſſion: How ſweet was it to me of a ſudden, to be without thoſe ſweet vanities? And thoſe things which I was afraid to loſe, with joy I let go, for thou who art the true and onely ſweetneſs, didſt caſt out thoſe from me, and inſtead of them didſt enter in thy ſelf, who art more delightful then all pleaſure, more clear then all light, but it was not thus with me heretofore when I ſate in darkneſs.

Quã ſuave mihi ſubito factum eſt carentibus ſuavitatibus nugarum! & quas amittere metus fuit, limittere gaudiũ erat: ejiciebas enim à me, vera tu & ſumma ſuã vitas, ejiciebas, et intrabas pro eis, omni voluptate dulcior, ſed non carni et ſanguini, omni luce clarior, ſed non jam ſedenti in tenebris, &c. Aug. Conf. l. 9. c. 1.

Now if you have any conviction at all, tell me,

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Are you willing to enter into the ways of God? Do you think them worthy of regard, if it were not for trouble and affliction? Then so it stands, if you were not to suffer affliction, you would embrace them; and what an ignoble spirit is this, unbeseeming a Christian, whose spirit should have true Nobility and Magnanimity, and you come off thus basely, If you should never suffer, if have no trouble! Truly God is much beholden to you (as we may speak with holy reverence;) you would have God choose you, notwithstanding all your sins that are grievous to him: Why will not you choose God and his ways, notwithstanding the afflictions and sufferings that are grievous to you? Do you think the sufferings you are like to meet withal in Gods ways, are more grievous to you, then your sins are to him? Yet notwithstanding your sins, he chooses you; Why notwithstanding the sufferings you may meet with, should not you choose him? Suppose Christ had stood upon these terms, and said, It is true, I see poor wretched sinful man ready to perish, and must lie under the wrath of an infinite God, and it pities me to see his misery, and I could be content to redeem him, but I must suffer so much, be in the form of a servant, and be despised, and persecuted, and suffer a cursed death, and therefore let him rather perish: If Christ had stood at this, what had become of you? Yet you stand at this. Gods ways are *good*, my ways are *evil*; I could be content to embrace Gods ways; but I must suffer: If Christ did not make a stand at this, when he saw thy misery, but was content to redeem thee, and brake through all sufferings; Why should not you be content to embrace

embrace him in his ways through all sufferings? Why should not your hearts be convinced by that which hath so much reason in it?

It is reported of one *Marinus* a Soldier, when it fell to him to be preferred in some place, he was like to lose it because he was a Christian, and he began to stagger, and to have thoughts rather to leave off Religion, then to lose his place: Then came one *Theodistus*, and brings him into the Temple, and laid by him the *Sword* and the *Testament*, the *Gospel*, and bade him take his choice: Here is the *Sword*, which is an emblem of thy place, and here is the *Gospel*, choose the one, you must have but one: Then his heart gave in, and so left the Sword, and *chose* the Gospel. *The wisdom of God* this day hath stood, and still stands before you, pleading with you, crying to you to come in and embrace her, to make a happy choice for thy soul; *folly* likewise hath her pleadings, and perswasions to draw thee to the lusts of the flesh, *both* make their offers unto thee; as they say of *Hercules* when he was yong, he saw *vertue* and *vice* in the likeness of *two Virgins* wooing him, *vice* like a painted *Harlot*, and *vertue* like a sober chaste *Virgin*, both presenting themselves with wooing offers unto him.

It is very observable that we finde, *Prov. 9.* concerning wisdom and the foolish woman, both pleading to draw the hearts of men to them, and they begin in the same maner, they both make offers to draw the heart, *ver. 4. Who so is simple, let him turn in hither; as for him that wanteth understanding, she saith to him*; and verse 16. the foolish woman useth the same words to draw after her:

Cap. 14. and as *wisdom* is upon the high places of the City, *ver.* 3. so is *folly*, *ver.* 15. yet wisdom is above the foolish woman, for the Text says of *wisdom*, she is upon the highest places, and of the *foolish woman*, it is onely said, she is in the high places: And observe further, *Wisdom* calls to eat her bread, and drink her wine, *ver.* 5. and the *foolish woman* makes her offer, *her delights are sweet*, she says; but they are but *sweet waters*, and that stoln too; and her *bread*, she says, is *pleasant*; but it is secret, such as she is even ashamed of her self: In the *choice* that wisdom presents, and that which *folly* presents, you have life and death set before you; as *Moses* therefore said to the people, so I to you, *I have set before you this day life and death*: Now what answer will you give to God? Will you go on in the ways of the pleasure of the flesh? Are your hearts so bold and venturous, that you dare venture to go on in these ways? Wo unto you for the cursed hardness of your hearts. Were it indeed that you never heard the ways of God opened to you, it were another matter, but in that you have, and yet you go on in your choice after this Sermon, God may say, Be it unto thee as thou hast chosen; God may set to his seal, thou hast chosen *vanities*, and a *lye*, and base pleasures; and vanities, and a lye, and base pleasures to thy flesh thou shalt have.

Wherefore that thou mayest be delivered from this seal this night, O consider what a mercy of God it is that thou hast yet time to make thy choice. How many hath God cast off? And now it is too late to choose; God hath determined the business; O that yet there should be time! O that this would move your

your hearts! We are fain thus to labor, and ſtrive with mens ſpirits to take them off from vain pleaſures, to urge the ſtrength of all arguments we can, with all our might; were it that mens hearts were not very ſenſual, and hardened in their ſenſuality, it would not be needful thus to ſtrive, the very propounding ſome one argument, might be ſufficient to prevail. It was a ſpeech of *Gregory Nyſſen*, who lived almoſt thirteen hundred years ago; He that does but hear of Hell, is without any further labor or ſtudy taken off from ſinful pleaſures: Mens hearts are grown harder ſince. Cap. 14.

But what if I ſhould come in now? I who have given ſo much pleaſure to the fleſh, would God accept of me, and regard me? *Queſt.*

Be it known unto thee, thou that haſt given thy ſelf liberty in injoying the pleaſures of the fleſh to the utmoſt, thou that haſt been moſt wretched, if thou haſt a heart to come in this day, and turn thy choice, God is yet ready to embrace thee; we have commiſſion to offer grace and mercy to thee upon thy recalling thy ſelf, yea, we have a promiſe, you ſhall have abundance of mercy, if you have a heart to come in. *Prov.* 1. 22, 23. *How long ye ſimple ones will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge? Turn you at my reproof, behold I will pour out my Spirit unto you, I will make known my words unto you.* If any of you have gone ſo far when we have ſpoken againſt the pleaſures of the fleſh, and for the ways of godlineſs, you have ſcorned the word of the Lord; if you have been ſcorners, and contemners, yet turn and make your choice better. *Behold, I will pour out my Spirit to* *Anſw.*

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you; When God pours forth his Spirit, he pours forth his *grace*, and mercy and goodness; you see the offer of God, if you have hearts yet to make choice of his ways.

And consider, the longer you have stayed in the satisfying your selves in the pleasures of the flesh, the more unfit will you be to suffer hard things for God. O give in your answer, and say, The Lord forbid I should go on in my former ways; I see other things I have to regard, peace with God, pardon of sin that I have to look after, let God reveal to me what his good will and pleasure is, and though I should never enjoy good day in the flesh, yet I give my self up to that way of God. O that there might come this voice up to Heaven this night, that your souls may be blessed for ever in this days choice! And if God do begin to stir your hearts, now take the opportunity, choose the things that please him, and take hold of the Covenant; if you be convinced of the good ways of God, now close with them, cleave to them, let your hearts fasten, take such fast hold of the Covenant, as you may never let it go. Observe how these two are joyned together, *Isaiah* 56. 4. *Choose the things that please me, and take hold of my Covenant*; Take hold now, for it is your life.

CHAP.

CHAP. XV.

The true pleasantness of all the ways of godliness.

NOw that you may be further convinced that in the choice of the ways of godliness, you shall not lose, but *change* pleasures; you shall finde pleasures sweet and satisfying, of a higher nature in them then ever before your souls were acquainted with; consider what *Solomon* saith of the ways of *wisdom*; *Solomon*, who had experience of all other pleasures whatsoever, yet of them he saith, *Proverbs* 3. 17. *Her ways are ways of pleasantness.*

That the yoke of Christ was an *easie yoke*, and the ways of godliness had ease in them, we have spoken largely: As they have *ease*, so they have *pleasantness*, all the ways of godliness are *pleasant*, to that at this time. Ordinarily we cannot expect any dependence in these Proverbs, but yet in this you have, there is a dependence of these words upon the 13. *ver.* and so from thence there is a connextion of the several Proverbs.

In the 13. *ver.* you have the commendation of wisdom, and the blessed estate of that man set out, that findes wisdom: *Wisdom* is commended by many arguments, and amongst the rest, not to spend time about the other, this is one, because *all her ways are ways of pleasantness*; and therefore happy is the man that findes it out. *All her ways*, that is, the *ways of wisdom*, the ways of godliness, they are *ways of pleasantness*, not onely *shall be*, but they *are* so, they

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they are ways in *themselves* pleasant, and lead to pleasantness: They are ways not onely pleasant, but ways *of pleasantness* in the abstract. Wherefore the point that is to be the subject of this exercise, is, as you have it plain in the words:

That the ways of godliness are delightful ways, full of pleasure, yea, they are pleasantness it self.

There is nothing that mans heart is set more upon then pleasure; and nothing hinders a man from the ways of godliness, more then fear he shall not finde pleasure in them: Wherefore it is an argument of great concernment for us, throughly to be convinced that there is pleasantness in the ways of godliness, *they are ways of pleasure*; and I hope I speak unto such, whose hearts close with the point as soon as it is named, who can say, Yes, and we finde it so. The ways of wisdom are either the ways of Gods *Ordinances*, or the ways of exercise of grace, or ways of *obedience*; all these are the ways of pleasantness. *How amiable are thy Tabernacles, O Lord! they shall be satisfied with the fatness of thy house, the beauty of holiness*; And the like is said of the *Ordinances* of God: The *exercises of the graces* of the Spirit, they are the ways of wisdom, and are full of delight and pleasure: *Cant.* 7. 13. *The Mandrakes give a smell*, and at our gates are all maner of fruits, new and old, *which I have laid up for thee, O my beloved*: In the Church of God the exercise of the graces of Gods Spirit among them is pleasant. The duties of obedience are pleasant: *O how I love thy Law!* Thy Law *is my delight*: and a hundred such expressions in Scripture.

The Scripture sets out the pleasantness of Gods ways,

ways, by all maner of pleasure that men finde in the world, the pleasure of the *eye*, of the *taste*, of the *smell*, of the *ear*. The way of the righteous is *as a light that shines more and more, to a perfect day:* Now it is a good and pleasant thing for an eye to behold the light; no such beauty as in the ways of godliness. *The savour of oyntments and spices*, in Scripture sets out the fragrancy of Gods Spirit. The melody of the *ear*, that is also for the setting out of the *joy* of Gods people; *Blessed are they that hear the joyful sound.* The *taste*, O come *and taste how sweet the Lord is.* And the delight that Gods people have with the Lord in his ways, is set out by the *marriage delight*, that is the greatest natural delight amongst the children of men. Cap. 15.

But wherein does the pleasantness of the ways of wisdom appear? what kinde of pleasantness is it? *Quest.*

I shall answer some *quæres* about this, and make some *application* of it, and so proceed. Then a Master is like to prevail with his Scholars, and make them good Scholars, when he can make them love their Books: and it is the duty of Ministers, not only to convince people, that they ought to walk in the ways of godliness, but to make them love them; that we may make you in love with the ways of godliness, we shall shew what pleasantness is in them: Surely they must needs be ways of pleasantness, *Answ.*

The pleasantness of Gods ways.

First, because they are the ways *of wisdom*: if they were but onely *rational ways*, such ways as were suitable to the principles of right reason, there were abundance of delight in them: certainly, there are *rational* delights, as well as *sensual* delights; 1.

Cap. 15. delights; he is not worthy of the name of a man, that does not think there are rational delights, as well as sensual: Many of the *Heathens* that knew what rational delights were, those things suitable to the rules of right Reason, scorned sensual delights, as inferior to them; give me that man that hath but the rules of right Reason, and I dare undertake to convince him, that all the ways of godliness are suitable to those principles, though some be above them: But being ways of wisdom there is more pleasure, because they are not onely suitable to the rules of right Reason, but are able to elevate Reason: Wisdom does make the face of a man to shine, and puts a lustre upon a man, and puts a glory upon any thing; the beauty and glory that wisdom hath, is put upon the ways of godliness, therefore pleasant.

2. Secondly, they are pleasantness, because in them the soul of a man is in the true and right temper and frame of it: Now the delight of nature, it is the right temper and frame, suitable to the principles of nature in every thing; And therefore, that Text that you all know, where it is said, *A good Conscicience is a continual feast*; the word is in the Original, a *good heart*, a *merry heart*, and some translate it, a heart that is in a *right temper*, that is, in such a frame and temper, that is the true right temper of the heart, that affords a continual feast to any. That εὐθυμεῖ place in *James* 5. *If any man be merry, let him sing*; the word is, *if any ones minde be right*, if his minde be in the *right temper*, then let him *sing*: For there is no true mirth, no true joy, but that which arises from the *true temper* of the spirit. *Sense* hath no delight,

delight, but when the ſenſitive part is in the right temper; and ſo it is in the ſoul: Now the ſoul in the ways of godlineſs is in the right temper, theſe put the ſoul into the right frame, and ſo comes to be pleaſant. Cap. 15.

Thirdly, they are pleaſantneſs, becauſe they are the higheſt actions of the higheſt faculties, elevated by the higheſt principles, about the higheſt objects, and therefore muſt needs afford a great deal of pleaſure. This is a ſpecial conſideration of the pleaſantneſs of the ways of godlineſs, and will let much of the excellency of them into your hearts. What is the higheſt pleaſure of ſenſe, but the higheſt exerciſe of the ſenſitive faculty about ſuch an object as is ſuitable to ſenſe? as there is a great deal of pleaſure in meat and drink: Whence comes this? It comes from that exerciſe of the *Salinal humor* in the tongue and frame of the mouth, meeting with another humor in meat and drink, ſuitable to it, that is all the pleaſure in the taſte, which is the ſpecial pleaſure that is ſought for in the world. 3.

Now I beſeech you conſider, if there be pleaſure in joyning two ſuch mean things together, the exerciſe of the humor in the ſpittle, meeting with a humor in meat and drink ſuitable to it; what pleaſure muſt needs be in the exerciſing, and acting of a creature, that is of the higheſt nature that ever God made creature; and theſe creatures raiſed with the higheſt principles for the kinde that any creature is capable of, and exerciſed about the higheſt objects that it is poſſible for a creature to be exerciſed about for the kinde, God, and Chriſt, and Eternity? if we

Cap.15. we see pleasure in the other that is so low, and not in this, certainly we must pull out our eyes, and willingly besot our own hearts, if we yield not that the pleasure herein is abundantly more, and more glorious. So the pleasure of the *eye*, what is it but the visive spirit that is in the eye? meeting with colour abroad, it hath pleasure therein: If the visive spirit in the eye, which is a poor mean thing that brute beasts have as well as our selves, meeting with such a poor thing as the colour is, becomes such delight; what delight must be in exercising the highest faculties, about the highest objects? And so the *smell* is nothing but that humor in the nostrils, meeting with another humor that is without: And so of the ear, and of the touch; we might instance, there the delight comes from nothing but the exercise of the faculty about mean things; but if godliness exercises such glorious faculties, so elevated about such glorious objects, there must needs be a great deal of pleasantness.

4. Fourthly, the ways of wisdom must needs be ways of pleasantness, because they are *the life of God* himself, the soul in the ways of wisdom does live the very life of God: The Scripture speaks of the *Life of Grace*, it is the life of God: Now all pleasure and comfort, is according to the life that a creature lives; comfort is nothing else but the feeding of such a kinde of life: Sensitive comforts is the feeding of that life, rational comforts the feeding of that life; and the life of God being a higher life then any other, then sense or reason, that must have its comforts too, and there must be delight and pleasure for the filling up of this; now the work of

of Grace in the hearts of Gods people, & in their lives, it is the life of God, and therefore there must needs be a great deal of comfort in the exercise of such a life.

Fifthly, much pleasantness there is in the ways of godliness, because in them the people of God do communicate unto God their souls, in all that they have or do, by a letting out of the soul into God that is the fountain of all good: Now there is an infinite delight in this. All the delight that there is in God, or in the creature, is in communication. In God himself: because God would have delight in himself, therefore he would have *that* that he might communicate himself to; and because he would have infinite delight, according to his infinite nature, therefore he would have *that*, that he might infinitely communicate himself unto; and therefore the Son of God, the second Person of the Trinity, is the infinite delight of his Father, because the Father does infinitely communicate himself unto him.

And now because God would have further delight, though there be nothing that he can infinitely communicate himself unto but his *Son*, yet that he may have such delight as his creature may understand, he makes a world; and the special end why God made the world, is, that he might have creatures to communicate himself unto, in his wisdom, and goodness and glory; and therefore those creatures that are most capable of Gods communicating himself unto, are called *Gods delight*; God rejoyces in the habitable parts of the earth, because there are creatures that he can communicate himself unto, and especially his pleasure is among his people, because there are creatures that are capable of communicating

Cap. 15. nicating of himself: Thus you see that the delight of Gods is communicating himself.

And so the delight of the *creature* is in communicating themselves; and therefore of all natural delights, that of *marriage* is the most, because there is the greatest communication of one creature to another: Now when as Gods delight is in communication, and our delight is in natural communication, then much more when we come to communicate our selves spiritually to God. There is a delight in the life *of friendship*, because one friend communicates himself to another, but in *marriage* greater, because that communication is greater; and according to the degrees of communication, the degrees of delight are; then the delight in the ways of God must be the greatest, because there is the greatest, and highest, and most glorious communication of a creature, it communicates it self, and lets out it self fully into the infinite Ocean of all good: If there were nothing but a letting out of it self into an ordinary good, it were delight, but to let out it self into an infinite Ocean of all delight, this is pleasure, and this is a mystery; this is a ground why no hypocrite hath the delight of the ways of godliness, because he does not communicate himself fully unto God; but when the heart comes off fully to communicate it self to God, there is infinite delight in them: The ways of godliness surely are ways of pleasure, if this be in them, as it is.

6. Sixthly, the ways of godliness are ways of pleasure, because in them the soul hath the *presence of God*, and walks with God, walks up and down in the light of his face: There is a blessed shine

shine of Gods countenance, and of his love upon the soul, and influences of his graces unto the soul in those ways; as the soul hath delight in the communication of its self unto God, so they are ways of pleasantness, because in them there is a communication of God unto the soul: That place in *Psal.* 89. 19. hath a notable expression of the sweetness of the ways of godliness, and the delight that Gods people have in those ways: *Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance.* God is in them, and lets out himself unto them; now the quintessence of all good put together, is in every beam of Gods face, and therefore when God shall let out himself, and be thus the portion of a soul, it must needs be a great deal of delight.

Seventhly, ways of godliness are the ways of pleasure, because the principles of them all is *love*: whatsoever comes from love, hath much delight and pleasure, and the principle of every way of God is *love*: God would have nothing from us but out of love, and that may carry us unto love of God himself, and that *love* by which the heart is carried unto God, is the chariot of love: There is a sweet expression for this that we have in *Cant.* 3. 9, 10. the estate of the Church is set out by *Solomons* making himself a Chariot of the wood of Lebanon: *He made the Pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love.* A strange expression, that the midst of Chariot should be paved with *love*: the chariot whereby *Christ* does carry his people up and down in the world, and bring them to himself, is such a Chariot, as the 7.

Cap. 15. midst thereof is paved with *love*. At the 7 *ver.* he speaks of the *bed* of *Solomon*, and here of his *Chariot*; Divines interpret these two places, his *bed* to set out the rest and glory that the Saints shall have with Christ eternally; and the *Chariot* of *Solomon*, that is, those ways wherein Christ carries his people up and down in the world to himself, and the midst thereof is love; there must needs then be delight in those ways.

8. Eighthly, the ways of God are full of pleasantness, because they are such as are *delightful* to God: Now they must be pleasant, when they are such as God takes delight in, they are such as the Church knows Christ takes much delight in. What admirable expressions hath that Book of the *Canticles*, of Gods delight in the graces of his people, and in the ways of godliness? Now there is no man loves a friend, but accounts every good thing that his friend loves, to be a double good: Now that which God himself accounts pleasantness, and is his delight, must needs be the delight and pleasure of a gracious heart, because there is so much nearness between God and a gracious heart.

10. Ninthly, Yet further, there is abundance of pleasantness in the ways of God, in regard of the many *encouraging* delights that God hath provided for his people while they do live here, and walk with him in these ways, to make their lives to be sweet unto them; God provides his Paradise here for them, to encourage them, they walk in the garden of God; God hath his *Eden*, his garden, *The Covenant of Grace*, and the glorious things prepared, are as the *Eden* and *Paradise* of God, in which the souls of his

his people walk, wherein they have delightful hills and dales. In the Scripture there are the high myſteries of godlineſs, and the plain and eaſie truths of Religion, as valleys and hills to delight them in their way. They have the ſweet ſprings and rivers of *Ordinances*, that are appointed as ſweet ſtreams to refreſh them; and the bleſſed promiſes, delightful trees to behold, *The tree of life*, Chriſt himſelf, and a feaſt of fat things in the Ordinances, wine upon the lees, making melody in their hearts, they go no further for that, and therefore ſure their ways are ways of pleaſantneſs, there being ſo many *encouraging* delightful things that God hath provided for them in their way. Cap. 15.

Tenthly, Further, ways of pleaſantneſs they are, becauſe that Religion does enable them to draw out more delight and pleaſure from the creature it ſelf, then any other poſſibly can do; there is no principle that can enable to draw out delights from the creature, as godlineſs does enable a man to do; for take any other carnal natural man, he can draw out nothing from the creature but that which is carnal and natural; but Gods people have a principle to draw out more, and we are to know this, that every creature hath a natural delight in it, and there is ſomewhat more in it to a gracious heart, then a natural delight; as it was with *Manna*, when *Manna* fell, there was a *dew* that fell together with it; and ſo with our meat, and drink, and clothes, and eſtate, and delights in the world; it is true, they are *Manna*, and we feed upon them as the carnal *Iſraelites* fed upon *Manna*, but we do not ſee the *dew*; a carnal heart is not acquainted with the *dew* that fals with the *Manna*, but 9.

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thoſe that are godly and religious, and walk in theſe ways of wiſdom, they have a principle to diſcern and reliſh the *dew* that falls with this *Manna*, a ſecret bleſſing of God that their ſouls are enabled to cloſe with in the enjoyment of the creature; in *meat*, and *drink*, and *clothes*, and *recreations*, they finde a ſecret influence of GOD together with them.

Take a flower, if a flie come to it, it cannot get out that good which a *Bee* can do: If we take a flower, we can get out the ſmell, but there is a honey dew, and if we had that principle a *Bee* hath, we might get out more then the ſmell: So carnal people have many ſweet flowers, which are pleaſant to the ſmell, but there is a honey dew that onely the godly can get out: So that he hath not onely the uſe of all lawful pleaſure to the full that any other hath, but he can go and take them as his own, as thoſe that are purchaſed by the blood of Chriſt, as thoſe his Father allows him: If he ſee the glory of the creature, and delights in it, he looks upon it as Gods own delight that he gives him, and looks upon all creatures as his Fathers; he ſees no ground, but he ſays it is his Fathers ground; and he ſees ſprings and rivers, and delights in the creatures as they are his Fathers.

A wicked man that takes delight in the creature, he travels and walks up and down, and ſees other creatures; but it is as if a man were walking in the Orchard and Garden of his deadly enemy: Suppoſe a man have a deadly enemy, and he hath a pleaſant garden, that hath many fair walks and trees in his garden, and he walks in it as others do; But

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But where am I now? I am walking here, and compassed in the garden that is mine enemies, and what if he meet me here? it may cost me my life: And so it is with all carnal men in the world; but the people of God enjoy the outward delights of the world, and see the sweet walks, and delightful pleasures that are here, and it is their Fathers garden, the garden of him that is their God, that they have an interest in, so that they have more delight in the creatures then any else.

Yea not onely so, godliness does not only enable to draw more delight from the creatures then others, but *raises* all natural pleasures on high, and makes them spiritual, it puts a spiritual excellency upon that which is natural, it does not rest in having content to the eye, or ear, or taste in any natural delight, but spiritualizeth all; there is that vertue in godliness to spiritualize all natural things, to raise the excellency of them.

Yea not onely so, but in the last place there is that vertue in godliness, to turn all evil into good, if it meet with any thing that hath bitterness; godliness is like that wood, that made the bitter waters sweet, it hath that excellency to turn evil, and make it not onely profitable, but delightful. So that all these being put together concerning the commendation of the ways of wisdom, we must either put out our eyes, or acknowledge we do not know what the ways of wisdom mean, if we do not subscribe to this truth, *that her ways are ways of pleasantness*: Ways of pleasantness they are, and this pleasantness that is in her ways hath abundance of excellencies in it. Very many I thought to have spoken of, and enlarged, take

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onely the very mention of them, (becauſe I muſt not be too long) and then we will anſwer to ſome *quæres*, and apply all, and ſo conclude. For the excellent properties of this pleaſantneſs, it is that which is the ſweeteſt ſoul-ſatisfying pleaſantneſs, the very rule it ſelf is *ſweet*; ſweeter then *honey*; oh how ſweet is the ſouls acting by it! it hath the very quinteſſence of all other delights extracted in it, it is the moſt ſolid, ſuch as hath not vanity and froth in it, as other delights have; it is ſuch a delight as ennobles the ſoul, it ſpiritualizeth the heart, it is immixt, not dangerous as others are; it is abiding, not vaniſhing, it is continually virid and freſh; though there is a fulneſs in it, yet it grows not to ſatiety by uſe, but grows more and more ſweet, for it raiſeth and enlargeth the faculty; it is Heavenly, it is divine, it is independent in regard of the creature, there needs no ſharking out to the creature for the upholding it, all other delights depend on this; there is no pleaſure had but in the ways of godlineſs: *Una guttula malæ conſcientiæ totum mare mundani gaudii abſorbet:* One drop of an evil conſcience ſwallows up the whole Sea of worldly joy, ſays *Luther*; but one drop of this delight is enough to ſweeten all ſorrows; one drop of gall will imbitter much ſweet, but one drop of ſweet cannot ſweeten much gall; but here it is otherwiſe, one drop of this ſweet ſweetens all bitterneſs of afflictions, but all the bitter of afflictions cannot imbitter one drop of this delight. Yea this pleaſure is the rule of all pleaſure, and the end of all pleaſure, whatſoever pleaſure is not regulated by this, and ſubordinate to this, is evil.

Queſt. 1. But how are the ways of wiſdom the ways of plea-

pleasantness? It appears otherwise, for the ways of godliness do abridge men of abundance of pleasure and delight in many things in the world; What is so great an enemy to the pleasures of men and women as Religion? It causeth them to be cut short of abundance of delightful things that others rejoyce in. Cap. 15.

To that I answer, first, Suppose it were so: you heard in the commendation, that the pleasantness of the ways of godliness was exceeding great, that it hath that excellency in it, to make up whatsoever pleasure it wants: Though it should cut you short of abundance of pleasure, if it shall put a principle that shall enable you to stand in no need of that pleasure it cuts you short of, what have you lost? As suppose a man that is weak, and hath little blood or spirits in him, and is chill, and cold, and puts on many clothes to keep himself warm; if these clothes should be al taken away, save only his inward garment, if there could be put into him spirits, and blood and marrow, and that which should make him not to be sensible of the want of his clothes, it is a great deal better; What man that is weak and sickly, and is fain to have abundance of clothes to keep him warm, would not be willing to part with his clothes, if he might have spirits and blood put into him, not to feel the want of those clothes? So, why is it that your hearts are set upon the delight of the creature? because you want a principle within to satisfie your souls withal, and therefore you are fain to seek the cloathing of the *creature*, and to keep your selves warm with the cloathing of the creature; but if Religion take away those things, and give you a prin-

Answ. 1.

How the ways of *wisdom* ar ways of *pleasantnes*

Cap. 15. principle not to feel the want of them, but have them made up another way and better, you have no cause to complain of the want of pleasantness.

2. Secondly, I answer, that godliness abridges us of no lawful pleasure; if it abridges of any, it is delightfulness to want those delights that godliness abridges us of: What, hast thou delight in *that* which is sinful? if it be not sinful, Religion does not abridge thee of it, onely such delights in which thou dishonorest God, and provokest him against thee.

Quest. 2. But secondly, How are the ways of God ways of pleasantness, when they require *abundance* of humiliation, *trouble* for sin; and is not that bitter and grievous?

Answ. To that I answer, First, there is more sweetness in that which thou callest bitterness, then in all the delightfulness of the world besides: those waters Christ does turn into wine. And to convince you that these are not bitter waters, but that the tears of repentance and humiliation, are sweet refreshing waters of life; consider from what fountain they come.

1. First, the work of humiliation if it be right, the principle of it is the *melting work* of the Gospel in the soul, the sweetness of the goodness, and mercy of God in Jesus Christ melting the heart, and causing it to dissolve, and fall down under the hand of God; certainly that which comes from such a sweet principle, cannot have much bitterness in it.

2. Secondly, the soul in the work of humiliation, melting before the Lord, eases it self in that *melting* of abundance of sin; and much sweetness there must needs be in those tears that ease the soul of, and deliver the soul from much sin.

Thirdly,

Thirdly, in the work of humiliation there is much delight, becauſe the ſoul hath much delight in looking back to that ſorrow it hath had; and if godlineſs makes mourning to be delightful, what does it make rejoycing to be? Cap. 15. 3. *Si adeò dulce fiere prote, quàm dulce erit gaudere de re?* Ber.

But if it be ſaid in the third place, But there are many *hard things* that Gods people do meet withal in the ways of godlineſs, and the ways of godlineſs put them upon ſuch things as cauſe them to meet with ſore temptations and trials here in the world; how then can the ways of godlineſs be ſo pleaſant? *Queſt.* 3.

To that I anſwer, Here is a mighty commendation to the pleaſantneſs of the ways of Religion, notwithſtanding the hardeſt, and ſoreſt things a godly heart meets with; there is *that* delight in the ways of godlineſs, as upholds the heart under all, and carries the heart ſweetly on. What commendation was it to the grace in the hearts of the *Martyrs*, that did uphold their hearts, and carry their hearts ſweetly in the enduring of ſuch hard things? *Anſw.*

Secondly, theſe being hard to fleſh and blood, hinder not the pleaſure of a gracious heart; it is the higheſt improvement of all our eſtates that can be, the higheſt teſtimony of giving your reſpect to God, whereby the ſoul enjoys moſt of God all times: *The Spirit of God and glory reſteth* upon the ſoul while it is enduring ſuch things. And how oppoſite is thy heart, and what difference between Chriſts heart and thine? Chriſt bids you *leap for joy*, when you meet with ſuch things, and you think they take away all joy. 2.

But

Cap. 15. *Quest.* 4. But we see it in experience contrary; when people come into the ways of godliness, they do not finde *that delight* and joy you speak of, their spirits are heavy, and lumpish, and sad.

Answ. 1. For answer to that, It may be it is but seriousness, and thou thinkest it is sadness.

2. Secondly, it may be they are not in their element, and therefore they do not express chearfulness: If the fish be upon the earth, it cannot take delight; the bird does not sing when it is upon the ground, but when it is got up to the air: Those that you say are melancholly and lumpish, put them to religious and gracious exercises, and get up their hearts to God, and they will be merry.

3. Thirdly, it may be it is your company makes them so, because they see so much dishonor to God in your company, let them be among their own company, and they know how to be joyful.

4. Fourthly, it is not because of Religion, but because they are no more religious, because they finde so much want of godliness in their hearts.

5. Fifthly, it is not because they have so much cause of sorrow as you, but they come to *see more* then you; not because their hearts are not so pleasant as yours, but because God hath discovered the danger of their condition more to them, and the things that concern their souls and eternal estates, such things as if thou didst but see, would sink thy heart into dismal, bottomless sorrow and desperation. Thou thinkest much to see them so sad as they are, If thou didst but see that *they* see, thou wouldst sink down into the gulf of desperation among the damned spirits.

It is a mighty argument, they have some mighty work of God to uphold them, and that grace comes from a mighty principle, that they have some chearfulness, notwithstanding they see such things, as if one that were meerly natural should see them, he would sink down into hell, and yet they can hope in God; and sometimes, notwithstanding all unbelief, do rejoyce in God. Alas, thy pleasantness and delight is such, as every little toy is enough to damp; if thou beest crossed in the least thing in the creature, thou art damped: But what if God should shew thee all his terrors, the infinite evil of sin, and the infinite danger thou art in, in regard of thy eternal estate, that would damp thee indeed; and therefore acknowledge that *that* joy that the godly have, considering what they see, is exceeding strong, that upholds them as it doth. Cap. 15.

Sixthly, their joy is a secret inward thing, which strangers shall not intermeddle withal, thou hast no skill in it. What was it for *Nebuchadnezzar*, to say, No Nobleman had such pleasure as he, when he was among the beasts; thou hast no principle to judge of it, and therefore art no meet Judge. 6.

For Application.

Hence we see one special and great reason, why Gods people are taken off so much from *carnal* pleasure as they are; they have met with *better*; and the sweet of the world is not *so* much to them, because they have met with that which is abundantly more sweet. It is the sweet savor of Christs precious oyntment, that draws the hearts of the Saints after him, *that* makes them cry out, *Draw us, and we will run after thee*, *Cant.* 1. 3, 4. But the savor of *Use.* 1.

Cap. 15. of base pleasures draws vile hearts after them:

—Trahit sua quemq; voluptas.

The light of the Sun darkens the light of the candle, and puts out the light of the fire; The light that Gods servants do meet with in the ways of God, do darken all, and take away the lustre of all carnal delight; and this is the reason that Satan does not go that way to work, to tempt a gracious heart with sensual pleasures, because he is so far above them, and therefore he is fain to tempt them with spiritual pride, and lusts of a higher nature: It were a wonderful dishonour for any that profess godliness, to have their hearts taken with any pleasures of the flesh, but onely in order to better pleasures that are to be enjoyed in the ways of godliness, in the ways of wisdom.

In the second place; What infinite cause have we to bless the Name of God that gives us such pleasant ways unto glory? Though his ways were never so full of torment, we had cause to bless God; but for to pave our way to Heaven with such delights, and to afford unto us such soul-satisfying contents, here while we live in this our poor pilgrimage, this is praise-worthy: If we were to ascend to Heaven in a fiery Chariot, we were to praise God; but this is the Chariot of *Solomon*, the midst whereof is paved with love, as you heard; How are we to bless God for this?

Use 3. Thirdly, if it be so, here is an aggravation of the wickedness of those that shall take delight in sinful pleasures: God sees it is impossible for any of his creatures, but they must seek for pleasures some way, and that God might take our hearts to himself, he

he hath provided ways wherein we may have pleasure, and an infinite aggravation it will be to your wickedness, to seek for pleasure in the ways of sin, in dishonoring God, when thou mayest have pleasure in honoring of God: Consider this, and let thy soul upbraid it self for abominable wickedness and ingratitude: There are ways of delight wherein God may be honored, and my soul satisfied; there are other ways that have delight, but such ways as God will be dishonored in them, and my soul endangered. Now when as God does give me a cup full of all delicacy to satisfie my thirst with, for me to take a cup of poyson to satisfie my thirst with, this is folly, and this is abominable wickedness of mens hearts. God sets his *cup of salvation*, and tenders it in his ways to satisfie your souls withal, and the *Devil* comes with his cup of poyson, and do but speak of delight, and when you are a thirst, you rather take the cup of poyson, then the cup of Salvation: the more delight there is in Gods ways, the more abominable is thy wickedness to forsake them.

Fourthly, hence the great scandal of the ways of godliness, that the world stumbles at, is taken away, they call them dumpish ways: The Saints of God never knew the minde of God if this be so. The world deals with the ways of God in this case, as they did with the Christians in the Primitive times; they used to put Christians into *Bears* and *Dogs* skins, or *ugly creatures*, and then bait them; and so the men of the world put Religion into ugly conceits, and then speak against them: and truly that they speak against, is only their own conceits, and not any thing in themselves; they are lovely and excellent,

and

Cap. 15.

and glorious, onely they appear to be sad and evil, by the conceits thou hast put upon them.

Use 5.

In the fifth place, by that which hath been said, let all be drawn to the love of the ways of godliness. I have often hinted upon such an argument as this, and therefore will pass lightly over it. Fear not pleasure, trust God with it, thou shalt finde enough. Wouldst thou never be sad? live well, says *Bernard:* Tell me, wouldst thou embrace the ways of Religion, if thou wert sure of pleasure? I call Heaven and Earth to record this day, that which I have spoken of the ways of wisdom are truths of God, they are not notions, not conceits, but certain realities. God hath engaged himself to make this good, and abundantly more; Oh come and taste how sweet the Lord is, do not stand aloof off; they may seem to be unpleasant ways a great way off, but when you come near, you will see delight. Wherefore all you that have been acquainted with the ways of wisdom, manifest this, that God hath brought you into blessed paths, that these things are true: Religion does mightily suffer by the Professors of it, when those that look on, see no such things manifested: It is our duty *to rejoyce in the Lord,* and to walk in the ways of wisdom, as it may appear *they are ways of pleasantness,* to carry ous selves *delightfully* in these delightful ways. Delightfulness in the ways of godliness puts a beauty upon them; It is an excellent similitude that *Chrysostom* hath to express this, *As,* says he, *a beautiful face at all times is pleasing to the eye, but then especially when there is joy manifested in the countenance:* joy in the face puts a new beauty,

Vis nunquam esse tristis? bene vive. Bern. de intern. dom. c. 45

ty, and makes that which before was beautiful, to be exceeding beautiful, it puts a luſtre upon beauty; ſo, though the ways of Religion be in themſelves beautiful, yet when there is ſpiritual joy added, they appear then beautiful with a double beauty. We have a ſweet promiſe, *Iſa.* 65. 18. Oh that we could ſee it fulfilled! *I will create Jeruſalem a rejoycing, and her people a joy*; a joy even in the abſtract, not onely joyful, but a joy, and God will create this, it muſt be Gods work; and though to the eye of fleſh and blood there be no matter of joy, yet God will create her people a joy. You know what charges the Prophet lays upon this; what a comely thing it is, and ſee that in any caſe you rejoyce. Onely take heed you do not miſtake in pleaſantneſs; many that are godly may be pleaſant in their way upon that ground, becauſe Chriſtians muſt be pleaſant, but do not miſtake natural pleaſantneſs for ſpiritual pleaſantneſs. Cap. 15.

How ſhall we know the difference between natural pleaſantneſs in a Chriſtian, and ſpiritual pleaſantneſs. *Queſt.*

There may be a great many of temporal pleaſures that God gives forth to Chriſtians in its place; but you muſt riſe higher then that, and put another maner of luſtre upon the ways of Religion then natural pleaſantneſs. *Anſw.* Difference between *natural* pleaſantneſs, and *ſpiritual* pleaſantneſs.

Firſt, if it be a ſpiritual pleaſantneſs, it will be ſerious, ſuch as becomes Chriſtian gravity; Yea, not onely ſeriouſneſs and gravity is to be mixed with pleaſantneſs; but if it be ſpiritual pleaſantneſs, 1.

Secondly, it is ſuch as can ſtand with fear, and the work of repentance and humiliation; theſe do not 2.

hinder

Cap. 15. hinder a spiritual pleasantness, though it hinders that which is natural: You know the Scripture that says, *Rejoyce with trembling*; and *Blessed is the man that feareth the Lord, and greatly delights in his Commandments*: That is a spiritual pleasantness, which hath a gracious mixture of seriousness and other graces of Gods Spirit with it.

3. Thirdly, Again, if it be a gracious pleasantness, it is a delight in *all* the ways of wisdom; many can delight in some ways of wisdom, *the stony ground* received some truths with joy, but others they cannot close with; but when the pleasantness is spiritual, there is rejoycing in all.

4. Fourthly, Again, if the pleasantness be spiritual, it is our strength, it carries on the soul in the ways of God more fully, it is oyl that causes the wheels of thy soul to go on more freely in the ways of Religion. I appeal to thee, Does thy pleasantness carry thee on more sweetly in the ways of Religion? Thou hast been merry in company, but does this carry thee on more fully in the ways of God? If you have had pleasure in natural things, and when you come to spiritual things, your hearts are dead, certainly you went beyond your bounds.

5. Fifthly, Again, if it be spiritual pleasantness, it will bear up the heart in the want of all outward pleasantness, and though all outward content be taken away. *Habbak.* 3. 17, 18. *Although the fig-tree shall not blossom, neither shall fruit be in the Vines, the labor of the Olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoyce in the Lord, I will joy in the God of my salvation.* When all

all is dark abroad in the world, the ſoul does rejoyce in God alone: A ſoul that hath but natural pleaſantneſs of ſpirit, is all amort and down when any affliction befals him. You that have the moſt delightful ſpirits, when you have friends, and all that you like, you are jocund and merry, but when affliction comes, how quickly are your ſpirits down? and how are you vext and troubled? whereas if there were this ſpring of pleaſantneſs in the heatt, it would bear up the heart joyful in affliction; though ſervants and friends ſhould croſs, this delightfulneſs of ſpirit within would carry the heart on chearfully: But thoſe that are delightful when they are well pleaſed, yet every little thing that croſſes them, makes them dumpiſh. This is another argument, it is not ſpiritual pleaſantneſs their hearts are filled with, it is not from the delight they have found in the ways of God that makes them ſo merry. This by way of Caution. Cap. 15.

But if we be ſure that our pleaſantneſs is ſpiritual, let us expatiate our ſelves to the utmoſt: It is a work of grace to moderate all carnal pleaſures, and to keep them down; but it is the ſpecial work of grace to expatiate the ſoul to the utmoſt in all ſpiritual pleaſure: Therefore if God hath given thee this ſpring of delight and pleaſure, expatiate it to the glory and praiſe of God. *Bleſſed is the man that greatly delights in the ways of Gods Commandments:* And if God takes pleaſure in thee, how much more ſhouldſt thou take pleaſure in him! God gives out his pleaſure to be joyned to our pleaſantneſs, and if we ſhould not carry on the ways of Religion pleaſantly, it will be a diſhonor to God, and a diſgrace to our

Cap. 15. *Si quid boni tristis feceris sit de te potius quam facis* Prosper.

selves, and we cannot expect that acceptance from God of what we do, as otherwise we might; for as God loves a chearful *Giver*, so a chearful *Server*.

Quest. How shall we carry on the work of God pleasantly?

Answ. First, be sure to keep the heart right within, be sure to keep all at peace within thy soul; you know according to the temper within, so there is the relishing of things without; He that hath peace within, can easily go through the duties that are required without with joy.

How to carry on the work of God pleasantly.

Further, exercise *faith* in the work and office of the holy Ghost, that office that the holy Ghost is designed unto by the Father and the Son, to be the Comforter of his people, to bring joy and comfort to them; look upon the *holy Ghost*, as designed by the *Father* and the *Son* to bring joy and delight to the souls of his people. What an infinite difference there is between the comforts of a carnal heart, and the comforts of the godly? The one come from a little meat and drink, and the other come from the exercise of faith about the office of the holy Ghost that is designed to this work.

3. Thirdly, in all that thou doest, be sure to be upright: Though thou beest able to do but a little in any way of God, if thou beest upright, God accepts of it, and and thou wilt finde comfort: Thou sayest thy duties are mean; it may be so, but if thou beest upright, thou mayest have comfort, it becomes the upright to be joyful; whereas the most glorious performances, if they be not in uprightness, are but abominable.

4. Again, sweeten all your duties by spiritual meditation; a Christian that treasures up spiritual meditation,

ditation, and every duty that he performs brings it in by meditation, and hath a great many meditations to rowl his duty up and down; in this is delight: To go to duty, and to have a barren heart to act, there is no delight; but to go to a duty, and to exercise spiritual meditation, this is sweet. Cap. 15.

Again, labor to principle thy heart aright in the ways of godliness, to understand what they are; if thou understoodest what they are, they would be delightful; and the reason why many do not go on delightfully is, because they do not understand what is in the ways of God to cause delight. 5.

You will say, What is there in the ways of God, to cause delight? *Quest.*

First, every work of godliness, and that ability that grace hath to exercise, is a beam of that infinite, choice, eternal, electing love of God upon thy soul; if thou lookest upon it so, it will be wonderfully delightful. *Ans.* 1.

Secondly, look upon every duty of godliness, as having more of the glory of God in it, then the whole frame of heaven and earth besides: Take all Gods works in the Creation, in Providence, in the Heavens, the Sun, Moon and Stars, in the Earth, and the Seas, there is not so much of the glory of God in them all, as in one gracious action that a Christian performs; and if you looked at it thus, it could not but have pleasure in it. 2. What there is in the ways to cause *delight.*

Thirdly, look at that action of grace, as *that* in which God attains his end in creating heaven and earth, more then in other things besides; as there is more of God in it, so God attains more in it; the end of God in his counsels is more attained by any gracious act, 3.

Cap. 15. then by any thing elſe that can be done, ſave of the ſame nature: How delightful ſhould we be in the ways of godlineſs, if we looked thus at them?

4. Fourthly, look upon every gracious act, as the ſeed of glory and eternal life: Every work of grace in the heart and life of Gods people, is a ſeed of glory and eternal life. And theſe four conſiderations being put upon every gracious act, do confirm that which was ſaid in the opening of the point, they muſt needs be *full of pleaſantneſs:* Be not ſatisfied in doing any thing in the ways of God, till you do it pleaſantly; I hear the ways of God are pleaſant, I have gone on being haled by conſcience, but little have I underſtood of the pleaſantneſs of them, there is more to be looked after then I have attained to: By this thou ſhalt come to be mightily ſtrengthened, and it wil be a marvellous help to make thee continue in the ways of godlineſs: And as I ſaid in handling that argument of the *eaſineſs* of the ways of godlineſs, thoſe that are continually thinking of the hardneſs of Gods ways, will fall off; but by having them pleaſant, it will carry thee on againſt temptations, and the current of all arguments.

The laſt Uſe of all, is, If the ways of *wiſdom* be ways of *pleaſantneſs*, what is the *end* of wiſdom? If the neather ſprings be ſo ſweet, what will the upper be? If the lower *Jeruſalem* be paved with gold, ſurely that upper *Jeruſalem* is paved with pearls. It is an excellent ſpeech of *Bernard*, *Good art thou, O Lord, to the ſoul that ſeeks thee; what art thou then to the ſoul that findes thee?* How ſweet and pleaſant are the ways of wiſdom then? How ſweet and delightful is the *end* of wiſdom? If *grace* be pleaſant, how pleaſant

Bonus es Domine, animæ quærenti; quid invenienti?

pleasant is glory? therefore the Saints dye so pleasantly, because there is a meeting of grace and glory: *Grace* is delightful, *glory* more delightful; but when these both meet together, what delight will there then be? It is a speech of *Jerome*, speaking of carnal delights; *None can go from delight to delight*; but it is not so spiritually, the more delight we have here, the more we shall have hereafter: and therefore let this be all our prayer, *Lord give us evermore this pleasure*, satisfie our souls with this pleasure; if the drops be sweet, the rivers of pleasure and joy that are at Christs right hand, how sweet are they? Cap. 15.

Moſes his Choice.

The ſecond Part.

Chap. XVI.

A ſpiritual eye can ſee an excellency in Gods people, though under great affliction.

THe fourth Doctrinal Concluſion that was raiſed from the words, was, *That a ſpiritual eye can ſee an excellency in Gods people, though under never ſo great affliction.* Doct. 4.

Moſes chooſes rather to ſuffer affliction with the people of God. Who were this people? A *deſpiſed people*, an *afflicted people*; Yet *Moſes* could ſee an excellency in them while they were making their *brick*, while they were whipped by their *taſk-maſters*, and contemptible in the eyes of all the *Egyptians*; yet by the eye of faith *Moſes* could look upon them as the moſt excellent of the earth, as the moſt glorious people that lived in the world, and deſires rather to *joyn with them*, though

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in the greatest afflictions, then to abide *in Pharaoh's Court*, in the enjoyment of all worldly delights; let the world cast what dirt they will upon them, and darken their glory what they can, yet they are precious and honorable in the Saints eyes, *The excellent of the earth*, and the glory of the world. *Job* scraping his sores upon the *dunghil*, and *Jeremy* sinking into the mire in the *dungeon*, are more beautiful and glorious, then the great men of the earth, when they are crowned upon their Thrones; *Though you have lien amongst the pots*, says the Psalmist, yet *you are as the wings of a Dove covered with silver, and whose feathers are covered with yellow gold.*

We read of the Christians that lived in the time between the Prophets and Christ, in the latter end of this Chapter, that were as mean as almost the rage of men, and poverty, and disgrace could make them, wandring up and down in *Sheep-skins*, and *Goat-skins*, and *in the dens and caves of the earth*; and yet, says the Text, *they were such as the world were not worthy of: Chrysostom* carries it thus, *Take all the men of the world, they are not worth one of the people of God, though never so mean in regard of outwards:* But I rather take it thus, *The world was not worthy of such a priviledge, to have them live amongst them, they are fitter to be set as Stars in Heaven, and to be continually before the Throne of God.*

Many times under mean outsides, there are precious things within; in earthen vessels, rich treasures. The *Tabernacle* of God, covered meanly outwardly, and yet precious within. It is said of Christ himself, that *he had no form and comelinesse at all outwardly,*

Isa.

Isa. 53. *No beauty to a carnal eye:* And yet in *Cant.* 5. Cap. 16. where the Church is put upon the description of Christ, she says, *He is altogether lovely*; altogether *desires*, so it is in the Original: See what a different esteem is of Christ in the thoughts of the world, and the thoughts of a gracious heart: And as of Christ, so of Christians, Christ is precious to them that do believe; To you *he is precious* (says the Apostle) but to others *a rock of offence*; so to a godly gracious heart, the godly are precious, though contemned of those that are ungodly. The arguments that a gracious heart goes upon, or reasons why a spiritual eye should see so much excellency in Gods people, under their outward means, are,

Why a gracious heart sees so much excellency in Gods people, under outward meanness

I.

First, because they judge as God judges; it is of the Spirit of God that they have received, and therefore they must needs judge of things as God judgeth. A childe esteems of things usually as his father doth; if there be any of you manifest a slight esteem of any among whom you live, before your children, your children will have the like esteem of them; if you manifest a high esteem of any, your children will do the like: Hence it is, if those that are prophane, do despise and scorn at Gods people before their children, their children will quickly learn to despise them: Now because Gods people have Gods Spirit, and God is their Father, they judge as their Father does. Righteous men and Kings, in Scripture phrase, are made all one; those who are Righteous, God looks upon as *Kings*, and such as are *Kings*, are not respected of God, if they be not *Righteous*: Compare those two Scriptures, *Mat.* 13. 17. and *Luke* 10. 24. in the one it is thus, *Many Prophets and* Righteous

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ous men, *have desired to see those things which ye see:* But in the other it is, *Many Prophets and* Kings, *have desired to see those things which ye see.*

God does not judge of men in regard of outwards; what are outwards before the Lord? What is it to have gold, and fine clothes before God? Those things that are braveries in the world, and take up the eyes of men to admire at them, what are these to God? God does not esteem of men at all for these things, neither doth he disesteem them for the want of them; the want of clothes, and of money, and of the things of the world, what is this to God? Does God look at any man the worse for want of these things? God is no respecter of persons; if he looks at any with high esteem, he looks at the poor, and humble, and contrite: God delights to look down into the world upon those that are poor; he reserves a poor people that shall trust in his name, *Zeph.* 3. 12. The Lord passeth by the great things of the *world, he brings down the mighty,* and *regards the low estate of his handmaid,* the low estate of his people: It is *a poor and contrite spirit,* that he that dwelleth on high *looketh at*; the prayer of *the destitute he regards, Psal.* 102. 17. The word in the Original is, *A poor shrub,* that which is in the Wilderness, and the beasts tread upon, that no man regards, that seems to be altogether worthless. It may be, one comes with brave words, and hath mighty expressions, God throws them as dirt in his face: There comes another, and can hardly groan out his meaning, and yet there being grace, God regards him. If a proud scornful spirit, should hear a poor gracious heart groan out his complaints to God, he would think

it

it non-sence; but God, knowing the meaning of his Spirit, and seeing his grace, he hath respect to him. Cap. 16.

A broken and contrite heart thou canst not despise; God can despise *Princes*, and *Emperors* of the earth, when they sit upon their Thrones, but a broken and a contrite heart *he cannot despise*; let him be never so despicable in the eyes of the world, God cannot despise him, no more then he can deny himself, and cease to be God. It is Gods judgement of men, that *the righteous is more excellent then his neighbor*, *Prov.* 12.26. Let his neighbor be the most excellent, in regard of parts, riches, honors, and other excellencies, and the godly man despised, and every way contemptible in regard of outwards, yet he is more excellent then his neighbor.

It is observed, that the *Eagle* and the *Lyon*, those brave creatures, were not offered in sacrifice to God, but the poor *Lamb*, and *Dove*; God regards the *Lamb* and the *Dove*, before the *Eagle* and the *Lyon*, to note that your great and brave spirits of the world, that are as *Eagles*, high, and lofty, and as the *Lyon*, God regards not those; but your poor *Lambs*, and *Doves*, your poor *meek* spirits, that are contemptible in the eyes of the world, those are precious to God.

Not many mighty, great and noble; but *God hath chosen the base things of the world, the foolish, contemptible things of the world, to confound the wise, and the great things of the world.*

It is very observable, when *John* sent to Christ, to know whether he were the *Messiah* or no, whether they should look for another, he did not send him a direct answer, but, says he, *Go tell him, The blinde*

Cap. 16. *blinde see, the lame go, the dead are raised, and the poor receive the Gospel:* Mark how Christ puts the *poors* receiving of the Gospel amongst the rest; the other were arguments of Gods power and glory, but what argument of Christs glory was this, that the poor, a contemptible people, received the Gospel? Yes, God does as much glory in the *poors* receiving the Gospel, as in raising up the dead: Some would think that this should be an offence to *John*, that the poor receives the Gospel; one would rather think he were the Messiah, if the rich had received the Gospel; No, says he, *the poor receive the Gospel*; he knew that *John* had a gracious heart, and would esteem of things as he did, and would not be offended.

2. Secondly, Gods people, by a spiritual eye, are very highly esteemed, because such an eye looks at spiritual excellencies: God hath made a gracious heart acquainted with true spiritual excellencies, and such a one beholding the beauty and the glory that there is in spiritual excellencies, all the outward glittering glory that there is in the world is darkned: It is true, men and women, so long as they know no better things, judge onely according to these outward mean things. Children that know no better things then a gay coat, count it the greatest preferment that can be, to be put into such a coat; and so a man that knows no better things then the things of the world, he counts it the greatest excellency to have them: But when a childe comes to have reason, and sees higher things, he does not prize such things; so a soul that comes to see the things of Heaven, God, and Christ, and Grace, and sees into the realities of them,

them, and not as imaginary, he will never admire at any thing below, but onely at grace; and where there is grace, nothing can darken the light of it, it is so glorious as the light of the Sun; a little smoak cannot darken the light of the Sun, when it shines bright; a little smoak will darken the light of the *candle*, but cannot darken the light of the *Sun*: And so a little affliction will darken these outward things, to those that esteem them at a high rate; but spiritual excellencies are of such a nature, that afflictions cannot darken them. Cap. 16.

But what spiritual excellencies are those that a spiritual eye sees in Gods people, that make them to be so precious in its esteem, notwithstanding all their outward meanness? *Quest.*

First, the Image of God. Secondly, the relation they have to God. Thirdly, their spiritual priviledges. Fourthly, the preciousness of that which comes from them. Fifthly, the great use that they are of here in the world. Sixthly, their ends. *Answ.*

First, for the work of grace, they have the image of God upon them: Now the image of a thing, is not the representing of a thing in some under excellency, or in some mean thing that concerns that which it is made to resemble; but it is a resemblance of it in that which is the chief excellency. As if I would draw the picture of a man, I would not draw it for to resemble flesh meerly, *that* a beast hath as well as man, but as near as can be, the very countenance, and life of man; I will not draw the back parts of a man, but his *face*, and countenance to life; so the image of God is not that which hath some little likeness to God, but that which hath a like- 1.

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a likeneſs to God in the higheſt excellency, in his holineſs and righteouſneſs, which is (to ſpeak according as we are able to conceive) the higheſt excellency of God; ſo that a gracious heart hath that which makes him like unto that which is the top of Gods excellency, that which is the image of GOD himſelf, and therefore it hath theſe four titles, The *Image of God*, The *Divine Nature*, The *Life of God*, and the *Glory of God*. The *Image of God*, *Gen.* 1.26. That of the *Divine Nature*, you have in the 2 *Pet.* 1.4. *Whereby are given unto us exceeding great and precious promiſes, that by theſe you may be partakers of the Divine Nature.* And the *Life of God*, *Eph.*4. 18. *Being alienated from the life of God*, that is, from his grace. And the *Glory of God*, *Rom.*3.23. *For all have ſinned, and come ſhort of the Glory of God.* The work of grace in mens ſouls, hath that excellency in it, that there is more of God to be ſeen in it, then in all the works that ever God did make from the beginning of the world, not onely if you take one ſingle work (onely excepting the hypoſtatical Union of the humane nature of Chriſt) but take all the creatures that God hath made in heaven and earth, they have not ſo much of the glory of God to be ſeen in them, as there is to be ſeen in the work of grace; ſo that take the pooreſt, meaneſt Chriſtian, that hath the work of grace, though parts be never ſo weak, and outwardly he be never ſo contemptible, there is more to be ſeen in this poor man or woman, then in the whole frame of Heaven and earth, then in the *Sun*, *Moon* and *Stars*, then in all the creatures of the world beſides, except *Angels*; and therefore ſurely outward meanneſs can never take down the eſteem

esteem that a gracious heart hath of Gods people; Yea, it is the greatest excellency that ever God did bestow upon, or will bestow upon any for the kinde, if it were grown up to the greatest degree, still excepting that hypostatical Union of the Humane nature of Christ with the Divine, and therefore must needs gain a precious esteem. Cap. 16.

It is a *principle* of eternal happiness, it is that which will grow up to an eternal glory: Take all moral and natural excellencies, let them grow up to the highest height they can, they can never grow up to glory; but this is that eternal seed, if it be let to grow up, it wil grow up to the height of glory: Now if *Grace* be thus, if it be that principle whereby a creature is raised to such a high condition, no marvel though those that have a spiritual eye, and can see into the things of God, and judge spiritually of things, must needs esteem those very precious and honorable, that have the work of grace upon them. Moral excellencies have been highly esteemed by Heathens; as the *Fabii* and *Fabritii*, that were taken from their dinner and supper of Turnips, to rule and govern great armies, because they saw such great excellencies under their mean outsides: If so be the knowledge of moral excellencies can raise the esteem of men in the world, much more then the true and glorious excellencies of grace.

Secondly, in regard of the relation they have to God: Gods people have a near relation to God; the nearer relation one hath to great ones, the more high he is in the esteem of men; now Gods people though never so mean, have a wonderful near relation to God; for, 2. The saints near relation to God.

First, they are the chosen of God, they are those which

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which the Lord in his eternal counsels, hath set apart for himself; the counsels of God from all eternity have wrought for their good; and this is manifested unto a gracious heart, *The Lord hath set apart a godly man for himself*, says the Psalmist in *Psal.* 4. They are those that are the consecrated ones of God; consecrated and devoted things, though they were never so mean, were exceedingly esteemed of; if it were but leather, or wood, or never so mean a thing that was in the tabernable, and consecrated to God, it was highly esteemed: Those that are superstitious, if there be any thing they think is a holy relique, though never so mean, what a high esteem they have of it?

It is reported of *Apries*, a King of *Egypt*, who was of a base birth, for which some despised him; wherefore of a great Bason of gold, in which he and his guests were wont to wash their feet, he made an *Image*, and set it up in an eminent place in the City, and observing the superstitious devotions of the people thereunto, *Now*, says he, *though the King be of mean birth*, he *is not to be respected the less:* It is true, the Saints of God for their outwards are mean, but their consecration puts glory upon them. I have read of the people of the *East-Indies*, in the *Isle Zeylon*, who having an Apes tooth got from them, which was a consecrated thing by them, they offered an incredible mass of treasure to recover it; and if so be a consecrated thing, though so base in it self, be so highly esteemed for the consecration sake, how much more an immortal soul, that hath so many graces, as pearls set glittering in it, being consecrated unto God?

Secondly,

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Secondly, they are those that are entred into Covenant with God, and therefore in nearer relation (then others) to God; therefore they are called *The portion of God, The treasure of God, The peculiar ones of God*; they are those that God satisfies himself in; what higher then such expressions as these? They are those that God hath set his heart upon, the beloved ones of God: They are the children of the high God; The spouse of the son, that are married to the son; In some respect nearer then the Angels themselves, for they are not in a mystical Union so married to Christ, as Gods people are; and Gods people having such relations to God, as in these & many other respects might be named, they are worthy of honorable esteem.

3. The saints Priviledges.

Thirdly, for priviledges; they are those that are freed from the evil of sin, the evil of punishment. They are those that have whatsoever is in God to be theirs, working for their good: All the Attributes of God, and the ways of God in his Providence: If there be any thing in God to make a man happy, it is theirs. And all the good that is spoken of in the Word, all the glorious promises are theirs: And all that is in the world is theirs, the world continues for their sakes; says the Apostle, *All is yours, for you are Christs, and Christ is Gods*, 1 *Cor.* 3. *ult.* It is a great argument to shew Gods greatness, that all the creatures in the world are his, and for him; what an argument then is it, to shew the greatness of a Christian, that Heaven, and Earth, and Christ, and God, and all are his, and for him? They have free access to the Throne of grace, and welcom too: They have that priviledge, to come and put their hands into Gods treasure, and take what they

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will, God gives them the key, giving them the spirit of prayer, he gives them the key of his spiritual treasure: They are the heirs of Heaven and eternal life; yea, and the heirs of the world too, for being the children of God, they inherit their Fathers riches; now *Rom.* 4.13. *Abraham* is said to be the heir of the world.

4. *Nemo potest bona opera satis magnificè cõmendare: Quis vel unius operis quod Christianus ex fide & in fide, facit utilitatem & fructũ satis prædicare potest? Est enim pretiosius quam cœlum & terra.* Luth Tom. 4. 109. And again in Gen c. 30. & in c. 31. *Sint exilia, servilia, muliebria opera nostra, tamen adscribimus hunc titulum, Verbum Domini, quo fiunt gloriosa omnia, & in eternum mansura. Sancti quantumvis exiguum & sordidum faciunt, magnum est & gloriosum, quia omnia faciunt in fide.* And in Gen 29. *Si daretur mihi optio, eligerem Christiani rustici, aut ancillæ sordidissimum & maximè agreste opus præomnibus victoriis & triumphis* Alexandria Magni, & Iulii Cæsaris.

Fourthly, consider the precious things that come from them: as there are more excellencies in themselves, then in all creatnres in heaven and earth, except Angels; so in every gracious action that comes from them, there is the greatest excellency the world hath. *Luther* hath many high and excellent expressions of the worth of the acts of *grace*, whereby he shews, though he was a mighty advancer of *Faith*, so he was no enemy to *good works*: *No man*, says he, *can commend good works magnificently enough; for one work of a Christian, is more prcious then heaven and earth, and therefore all the world in this life, cannot sufficiently reward one good work.* And in another place, *If I might have my desire, I would rather choose the meanest work of a Country Christian, or poor Maid, then all the Victories and Triumphs of* Alexander *the Great, and of* Julius Cæsar. And again, *Whatsoever the Saints do, though never so small and mean*, it is great and glorious, *because they do all in faith, and by the word.* And yet further, *Let our works be small, servile, womanish, yet let this title be added*, The Word of the Lord, *and*

they

they are all glorious, such as shall remain eternally. Surely they are precious, from whom such precious things do come; it is a precious fountain, that sends forth such precious streams: These the Saints of God send forth plentifully, the excellency of them a spiritual eye sees, and therefore must needs see those to be the excellent of the earth, from whence these come. Cap. 16.

Fifthly, the great use that they are of in the world; What use is a poor man or woman of, that lives in a poor smoak-hole, that no man regards? Yes, many ways; these are the onely useful people in the world, they are they from whom God hath all his glory in the world, God attains his end of making the world by them; were it not for a company of poor contemptible people, what glory should God have in the world? Now for men to be the onely people from whom God hath his glory in the world, is to be of great use: They are they that are the *salt* of the earth, and the *light* of the world; though by some that be applied onely to those Disciples and Ministers, surely it is to be applied to any Disciples of Christ: They are they that hold forth the light of the glory of God; the world would be as a dungeon of dismal darkness, were it not for them: They are they that can *prevail with God* for mighty things, as *Jacob*, he prevailed with God as a *Prince*: They are they that are employed about high and honorable things; none have such glorious employments as Gods people. 5. The *usefulness* of Gods people in the world.

Turkish History tells us, that the very Camels that are used to go to *Mahomets* Tomb, are ever after of high esteem amongst them, so as they ne-

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ver after use them in any mean servile way as they did before: Though things be never so mean, yet by the *use* they become honorable; no use so honorable as that of the Saints, where this is seen with a discerning eye, they are exceeding honorable. They are the great blessing of the world: *Isa.* 19. 24. there is a promise that *Israel* should be *a blessing in the midst of the Land.* Gods people, whersoever they are, are a blessing to that Country, a blessing to the world, howsoever despised of the world; put all these together, and surely they are precious.

6. Lastly, a spiritual eye looks upon Gods people as precious, notwithstanding all outward meanness, because it looks upon them as in their ends, though they are now incomparably above all that is in the world besides, yet their glorious end raiseth their worth exceeding high, and a spiritual eye looks much at the end and issue of things, and therefore looking upon the Saints in regard of the issue of all, they cannot but have a high esteem of them. *Eye hath not seen, nor ear heard, neither hath it entred into the heart of man, to conceive the excellent things that God hath prepared for them that love him,* 1 *Cor.* 2. 9. And now a *spiritual eye* can see these things, which a *natural eye* cannot, as if they were present, the glorious things that are to come, and the glorious condition that such a one shall be in, a spiritual eye cannot but fasten upon such a one, and bless him, as the blessed of the Lord.

The excellency of Gods people in regard of their *ends.*

We do use to look upon great heirs, that are appointed for great things, and shall have great possessions, with honorable respect, though now they

they be meanly clothed, in ruſſet cloth, or eating courſe bread, and playing with beggars children; ſo Gods ſervants, howſoever they are in the eſteem of the world, yet thoſe that know what they are to inherit, what they ſhall receive hereafter, cannot but look upon them as honorable: A ſpiritual eye ſees that that body that is now clothed ſo meanly, within a few years ſhall ſhine more bright then the Sun in the firmament, and that ſoul that is weak in parts and gifts, it ſees it as a veſſel that ſhall be filled to the brim with all the glory of God, and the Image of God to be made perfect, and to have perfect knowledge of God, and of the bleſſed Trinity, and the myſtery of the Goſpel, and all the great works of God: A ſpiritual eye can ſee within a little while, when Chriſt ſhall come in his glory, he will own them before men and Angels, and tell men and Angels, *Theſe are thoſe,* for whom the eternal councels of my Father did work, and I was content to ſhed my blood for them; and all that was intended in the great work of Redemption, was for theſe: A ſpiritual eye can ſee, that within a while they ſhall be taken up with our Savior, to judge the whole world, to judge the Angels, with *Crowns* upon their heads, and *palms* in their hands, triumphing, aſcending up with Chriſt to ſee the Father, and to enjoy him everlaſtingly. And if theſe things be ſeen, as real and certain, they cannot but raiſe eſteem; there is ſo much in Gods people here, as not onely does convince a gracious heart, but ſometimes will convince one that hath but natural principles of their excellency. Cap. 16.

Some men and women, that do ſometime rail

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at Gods people, if we could see into their bosoms, do sometimes bless them, and wish that their condition were such as theirs shall be: As *Balaam* wished *he might dye the death of the Righteous*; and *John* the *Baptist*, though he was mean for outwards, yet *Herod* reverenced him, because he saw some glimmerings of the excellency that was in him: And that is observable that we have of *Joash* King of *Israel*, 2 *Kings* 13. 14. he was a wicked man, yet when he comes to *Elisha*, and sees the Prophet *was to dye*, says he, *O my Father, my Father, the Chariots of Israel, and the Horsemen thereof!* this is the speech of one that was ungodly, he had a reverend esteem of *Elisha*, and it seems he walked so, as he gained mighty esteem from wicked men; as in 2 *King.* 3. 12. three *Kings* came down to the Prophet to speak with him, they do not *send* for him; True it is, one of them was a good man, but the other two were wicked; it was indeed in the time of their affliction, yet it was a mighty honor the Prophet had from them. It is reported of the Emperor *Severus*, when *Origen* came to him, he came very meanly cloathed, onely one garment; *Severus* sent him a Chariot, and change of garments, to come in pomp to him, *he refused to come in pomp*; and yet when he saw the piety and gravity of the man, he was mightily convinced, and it gained much respect from him: The godly will gain respect from wicked men, much more from a gracious heart, that can judge as God judges, and see the ends of things.

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CHAP. XVII.

What we are to learn from that high esteem a gracious heart hath of the Saints in their sorest afflictions.

HENCE we see what a difference is between the men of the world, and Gods people: The men of the world are such, as in all their outward pomp and bravery, are base and wretched, and Gods people in all their baseness and meanness, are precious and honorable: The wicked men are so vile, as all the glory that the world hath cannot make them blessed; and Gods people are so blessed, as that all the evil of the world cannot make them any way miserable: If a man had his hearts desire in all things that are here below, he may remain as a base cursed creature; but let him be gracious, and godly, and let him have all the misery that can be put upon him in the world, he is one that God, and the Angels, and Saints look upon, as the glory of the earth. *Use* 1.

That is very observable we have of *Antiochus Epiphanes* in *Dan.* 11. 21. *In his estate shall stand up a vile person*, and yet he was the great *King of Assyria*. And *Josephus* reports, the *Samaritans* wrote to him, because he tormented the *Jews*, to excuse themselves that they were no *Jews*, and they writ, *Antiochus the mighty God*; and his name *Epiphanes* in English, does signifie *one that is illustrious and famous above others*: Though he was the great *King of Assyria*, and by flattery was called the *Mighty God*, and by his name called *Illustrious & famous above others*, yet by the holy Ghost he is called *a Vile person*. But *David* speaking

Cap. 17. of Gods people, whom he ſhould do good unto, ſays, They are *the excellent of the earth, in whom is my delight*, Pſal. 16. the word ſignifies, *the magnificent of the earth*: The one is called *The vile of the earth*, in the Pſalm before, and the other called *The magnificent*, in this Pſalm.

God hath made a ſeparation between the wicked and the godly, and therefore *Moſes* ſays in *Exod. 33. ver. 16. Thou haſt ſeparated between us and other people*; the word that is tranſlated *ſeparated*, is, *thou haſt wonderfully ſeparated between us and other people*; ſo God hath wonderfully ſeparated between us and the world; that the one ſhould be ſo curſed, that all the good of the world cannot make them bleſſed; and the other ſo bleſſed, as all the evil of the world cannot make them miſerable. When *Agrippa* was ſo admired, that the people cryed, *The voyce of God, and not of man*, God gives an Angel authority to ſmite him, and *he was eaten up with worms*: *John* though he was mean in the world, the Holy Ghoſt calls him the greateſt that was born of a woman.

2. Secondly, this rebukes thoſe that can ſee no excellency in thoſe that are godly, more then in others: and if they be afflicted, they look upon them, as the prey of the malice of wicked men, and a poor contemptible people, and paſs them by, and ſee nothing in them to be worthy of any reſpect. As it was ſaid of *Herod*, when Chriſt came to him, he thought to have ſeen miracles wrought by him; and becauſe he appeared as a mean man, *Herod* ſlighted him; and ſo men that judge according to the fleſh, if men be great in the world, or have ſuch a one to

be

be their friend, they like that well, but if he be ragged, and mean, they pass him by, as not respecting of him. As *Hospinian* tells us of the dogs, that kept the Temple of *Vulcan*, If any came to the Temple with brave cloaths, they would let them alone, but if they came in ragged cloaths, they would tear them all in pieces: So men of the world, if they see men in good cloaths, and prosper outwardly, they are somebody; but for this godliness, and preciseness, they have no skill in it, and therefore despise it, and look contemptibly upon it. So it was with the *Samaritans*, as long as the people of the *Jews* were prosperous outwardly, they would challenge acquaintance, and affinity with them, but if they were in affliction, then they would fall off: but St. *Paul* did not so, for (says he) *Henceforth know I no man after the flesh.*

It is a great sign of a carnal heart, and opposite to the principle of grace, to look upon things according to outward excellency, and not to see a beauty in Gods people for want of outward excellency. Some things that are foolish, are onely weakness of reason: some things are opposite to the principles of reason, and where we see such, we account those naturals: so some things are infirmities, and argue weakness of grace; but other things are quite contrary to the principles of grace, and amongst those I know none more evident then this, For people to judge of things according to outward excellency, and not to see the excellency of Gods people through outward meanes: this is an argument that the Gospel is *hid from thee*, and so thou art a *lost creature*: if the beauty of the Gospel be *hid*, it is hid to those that *are lost*:

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Cap. 17. It is true likewise of such as profess the Gospel, if the beauty of them be hid, it is hid to those that are lost.

3. Thirdly, if so that there is such an excellency in Gods people, though under great afflictions it should teach us all to manifest our respect to Gods people that are *mean*: It is a most vile thing, to *have the faith of Christ in respect of persons*: says *Tertullian*, *We do not judge of faith by persons, but of persons by faith*: So do not look at men, to judge of them according to outwards, but look to the inwards of the soul, how they are cloathed within. What a shameful thing is it for those that are Christians, that know spiritual excellencies, to look upon those that are gay, and brave outwardly? What do those that are gay and brave attire themselves for, but to have the eyes of men drawn after them? Let childrens eyes be drawn after them; but if they have rotten spirits, let them be so looked upon, notwithstanding they be in gay cloaths: but for those that are gracious, Jesus Christ looks upon them as his glory; 2 *Cor.* 8. 23. The messengers of the Church, the glory of Christ; and therefore we should glory in them much more.

Non ex personis fidem, sed ex fide personas.

The Apostle S. *James* speaks very bitterly to those that he wrote unto, for having respect unto persons, says he, *Are ye not then partial in your selves, and are become judges of evil thoughts?* as if he should say, Do not your consciences condemn you? Can this stand with grace? to have the faith of the Lord Jesus Christ in respect of persons; *Are you become judges of evil thoughts?* those evil thoughts of yours, in respecting those that are in brave apparel; Are you judges

Jam. 2. 4.

judges of thoſe evil thoughts? that is, to judge according to them: Some render it thus; and are *not judges* of evil thoughts? And ſo the negative, that is joyned to *partial*, is to be applyed alſo, to become judges of evil thoughts: Have you ſuch evil thoughts as theſe, and do you not judge them to be evil? Noting there is ſo much evil in them, as it is to be wondered, that any ſhould have ſuch evil thoughts, and yet not judge them to be naught. Cap. 17.

Queſt. But how ſhould we manifeſt our reſpect to thoſe that are outwardly mean, that are gracious?

Anſw. 1. Firſt, own them, and be not aſhamed of them, before your braveſt kindred, for they are precious to God and Chriſt, and if you be aſhamed of them, you are aſhamed of Chriſt himſelf, and it is juſt Chriſt ſhould be aſhamed of you another day: Are they the glory of God, the treaſure of God, and the portion of God, and the peculiar ones of God, and ſhall you be aſhamed of them? O no, but thoſe whom God honors, let us honor; What rule can we have better for our honoring of men, then that honor that our God puts upon them? It is given as a ſpecial reaſon, why the King of *Babylon* ſent Ambaſſadors, and a preſent to *Hezekiah*, after he had been ſick, to teſtifie his reſpect to him, and to honor him, becauſe he had heard, how that miracle of the Suns going back was for him, as a ſign of his recovery; The Sun was the God whom the Babylonians worſhipped; now becauſe their God had honored *Hezekiah* ſo much, the King of *Babylon* would honor him likewiſe. *Abulenſis* in 2 *Kings* 20. God hath wrought great things for his Saints, whereby he hath put much honor upon them, he hath owned them before

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fore all the world, let us own them with honorable respect of them.

2. How to manifest our respect to gracious persons, that are outwardly mean.

2. Again, bless God that you may have any communion with them, to have the breathing of Gods Spirit in them; reioyce in their communion, and fellowship, and delight more in mourning with them in their afflictions, then in all the jollities of the world, then to be feasting, then to enjoy all their delightful braveries.

3. Again, the more they are contemned in the world, and they suffer in the world, the more do you respect them, and own them; So long as Gods people suffer nothing, but have outward prosperity as well as others, some will make of them; but if they see them in contempt, then they leave them, and look at them afar off: as it is with a mans Ministery, when a mans Ministery is approved of by some that are rich, and the assembly be filled with such, they count such a Ministery a credit to their Church; but if it be spiritual, so as it may be but few of them understand it, and so discountenanced by such as those are, then his Ministery is not regarded: and as in the esteem of the Ministery, so in the esteem of the saints; when they are esteemed in the world, they will esteem of them, but when the esteem of the world is taken away, their esteem is taken away.

As it is with the Deer that is hunted, when the Huntsman goes into the Park, he stirs up all, and all run together, but if one be shot, and they see the blood run down, they will all push him out of their company: so while Gods people go on, and are in credit, and esteem with the world, others that are slight professors of Religion will esteem them, and they

they shall be welcom into their company, till they be shot, and they see disgrace put upon them, *then* they look upon them with a lowry countenance. If a man be travelling, and there be a *Sun-dial* by the high-way, if the *Sun* shine, he will go out of his way to take notice of it, but if the Sun do not shine, he may go a hundred times by and never regard it; and so when the Sun shines upon Gods people, they are much made of, but if a cloudy day do come, and take away the Sunshine, they are not esteemed, and many people instead of helping them in their affliction, will adde to their affliction, and say, *You needed not to have been so forward, and to have appeared so much; It was your want of wisdom brought you into this trouble, and the like.* Cap. 17.

If you had a gracious heart, if you saw one of Gods Servants go on in the way of God, and suffer in that way, though he had failed in some particulars, you would pass them by, and not be ready to take advantage, to speak against him for them: If a man do plead for the *King*, every circumstance is not taken up, and aggravated against him; and so for those that are for God, every circumstance should not be aggravated against them: It is better for one to be forward in Gods cause, though he should fail in some circumstances, then to be lukewarm. If a man be going earnestly, and do fall forward, there is not so much danger in that, as to fall backward: so a man that is forward in that which is good, though he may carry some things indiscreetly, and suffer somewhat that way, yet his fall is but forward, and there is not so much danger in that, as in a time-server, and apostate that falls backward, he may break his neck. And there-

Cap.17. therefore we ſhould not aggravate the afflictions of the Saints, if they be right in the main, we ſhould countenance them, and appear for them, though we venture ſomething, as *Moſes* here, he might have ſaved himſelf, and yet he had ſuch a high eſteem of Gods people, as he would venture all for them: but of this in the next Point.

3. Thirdly, If God does move the hearts of any, preciouſly to eſteem of his people, though afflicted outwardly, hearken to a word of encouragement, Certainly thou art bleſſed of God: It is a note of a wonderful ſtrong eye-ſight that thou haſt, that thou canſt ſee Spiritual excellency, through outward meanneſs: there is more skill in being able to ſee the preciouſneſs of a thing, then to ſee the glory and luſtre of it; that which is not true pearl, may have as much luſtre as the true, but the skill of the Lapidary is to know, that is not precious, but the other, although it be ſullied with dirt. It is a note of ſincerity of grace, that thou loveſt grace for grace: It is a note of the power of grace, that thou canſt paſs by that which is a ſtumbling to ſo many. Certainly God will know thy ſoul in adverſity, and will look through all thy infirmities upon thee, that canſt look with an honorable eſteem upon his people through all afflictions: And in that time when thou ſuſpecteſt the work of grace in thee, this may be one argument to uphold thee, though thou canſt not diſcern the work of grace in thine own heart, yet thou canſt prize it in another; it is an argument it is in thy ſoul, though now thou canſt not ſee it; though people want other notes, yet this many have.

4. Fourthly, You that are the Servants of God, and God

God hath so ordered it, as you are mean in the world, mean in your parts and estates, and mean in regard of your friends, be not discouraged, do not think, *I am a poor contemptible man or woman, no body looks at me, or regards me*; God hath a high esteem of you, the Angels have a high esteem of you, the Saints have a high esteem of you, and therefore be not discouraged. As you have it in *Isaiah* 56. 3, 4. *Let not the Eunuch say, I am a dry tree*, for if he will take hold of my name, and keep my Sabbath, *I will give him an everlasting name, better then of sons and daughters:* Many, because they are outwardly mean, do go on discouraged, and say of themselves, *We are dry trees:* If thou didst but see the thoughts of Gods people, and see the thoughts of wicked men, as if thou couldst but unfold the consciences of wicked men, they do reverence thee, and wish they were in thy condition, if they were to dye; though you have not that respect from the godly which they seem to shew to others, that they have more use of, and are more serviceable to them to do their business, and so there is a shew of more outward familiarity, yet do not think but that you are more highly esteemed then they are.

But suppose no man should regard you, it is enough that God does regard you; It is a notable speech of *Salvian, Such as are truly blessed in their own consciences, cannot be miserable by the false judgements of other men:* But I say, though that were enough, yet you have more, you have God, and his Angels, and Saints, and the consciences of wicked men, though we should not regard the esteem of the men of the world, but go on in our way, onely be careful that they

Cap. 17. they may not speak ill of our Religion; but the esteem of the Saints is not slightly to be esteemed, for it is a blessing of God, and therefore St. *Paul* was earnest with the *Romans* to pray to God for him, *that his service might be accepted of by the Saints.*

On the other side, for one to be in such a condition, as those that are godly, wise, and humble, shall call their estates into question, and be suspitious of them, such need look to themselves: many that are truly godly, may be very guilty of censuring, and so do much wrong, both to those that are godly, and to Religion; but take those that are wise, and humble, and I say, if such should be jealous of me, I should have great cause to be suspitious of my self; for such have the Spirit of God, and do know the things of God, *A spiritual man judgeth all things*, and therefore we should make good use of their opinions of us; If they be afraid of us, we should fear our selves, as *Isaiah* says, *There is no peace to the wicked, says my God*; that God that my soul hath interest in, says, *there is no peace to the wicked*; So when those that have interest in God, shall say to a man, there is no peace to thee, it should make his heart quake. Gods people ought so to walk, as to gain respect from the consciences of men; Do you so walk as to gain any such honorable respect? Is there not cause of suspition? In the name of Jesus Christ I beseech you, let it be your care so to walk, with such heavenly humble spirits, as to hold forth the beauty of godliness unto others, and to force respect from them. As it is said of God; *Holy and reverend is his name*; How does Gods name come to be *reverend*, but by being *holy*? so it may be said of Gods people, *Holy and reverend*

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are their *names*; if they be *holy*, their names are *reverend*, they will gain reverence from those that are godly, and will force it from the basest wretches: and therefore you that would have honor, and a name, here is a way; you would be the finest in all the company, and you think to get a name that way, you seek to get riches, and so to get a name; this is not the way, this does not cover the filth of sin, this covering is narrower then that you can wrap your self in, *Isa.* 22. 26. but if you would get a name indeed, be godly, and gracious, and holy, and then you shall have the testimony of the consciences of men, and that is more then all their words, for there may be flattery in their words.

Many Ministers think if they should be poor and mean, every one would contemn their Ministery, and therefore they think the way to have their Ministery respected, is to get great livings; this certainly is a false way: A poor godly man that walks in his Ministery faithfully, and conscionably, will gain more respect, then others by all their great preferments. As it was the speech of *Boniface*, that was a *Martyr*; one askt him, whether it was lawful to give the Wine in the Sacrament in a wooden cup; *Time was*, says he, *when there were wooden Chalices, and golden Priests; but now there are golden Chalices, and wooden Priests*: This was the way of *Papistry*, for to have outward bravery, and thought to gain mens devotion that way; but when there were *wooden Chalices*, when things were carryed meanly, that did not take away the dignity of the Ministery, but by the holiness of their lives, they were esteemed of the more, and the *Ordinances* were not accounted the worse

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by the outward simplicity of them, but the better. Let us that are acquainted with any thing of the minde of God, know that there are better things to gain respect to Religion, and to our selves by, then all the outward things; be not afraid therefore of sufferings, be godly, and let sufferings be never so much, and your name will be precious. *Those who wandred up and down in sheep-skins, and goat-skins,* Heb. 11. yet *obtained a good report by faith.*

Lastly, if a gracious eye can see so much excellency in the Saints, in outward meanness, how much more shall they see when they come to their glory, when all the treasures of Heaven shall come to be opened, and all the good of Heaven let out to them, when they shall be wholly free from sin, when the robes shall be brought out, and the glorious garments, and they shal walk with Christ in white? If they be so glorious when they are on the dunghil, what shall they be when they are in their Kingdom, when the Bride shall come trimmed, when there shall be a suitableness to that Bridegroom Jesus Christ; and God, and all the Angels shall come to solemnize the marriage? There shall be a time here, when wicked men *shall take hold upon the skirt of a Iew,* and say, *I will go with you, for I have heard God is with you:* How much more afterwards will the great ones and mighty ones of the earth be ready to catch hold upon the Saints, and say, *O that we might go with you, though it were but to attend upon you?* This is the day of visitation, 1 *Pet.* 2. 12. in which they shall glorifie God.

There are three days of visitation, and in all those days of visitation men shall glorifie God in the behalf of Gods people.

First,

First, When the time shall come that God shall visit their souls, and work any good upon their souls.

Secondly, the time of affliction, when they are upon their sick-beds: though in prosperity they contemn you, and speak evil of you, yet in the day that God shall visit them, and lay his hand upon them, then they shall say, This is the onely people that live upon the earth, and send for such a one.

Thirdly, they shall glorifie God in the Day of Judgement, when they shall see the glory of these, and they shall say, These are those we despised, and called Hypocrites, now we see they are no Hypocrites: as those foolish Virgins that wanted oyl, when the Bridegroom came, then they asked oyl of the wise Virgins; it may be before they would not acknowledge it was oyl, it was water with them before, but now it is oyl: so now they shall see they were godly, and not hypocrites, and they were not notions that they heard of, but realities. And thus much of the excellency that a gracious heart does see in those that are godly, though never so mean and afflicted outwardly. The fifth Point is,

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CHAP. XVIII.

A gracious heart will appear for the people of God, whatsoever sufferings may follow upon it.

Doct. 5. A *Gracious heart will appear outwardly with Gods people, and be on their side, whatsoever sufferings may follow upon it.* Many things useful for the opening and enlarging this point, fall into the former, and therefore I shall be the briefer in it. The Point is of great use in these times, wherein God calls for so much appearing in his cause, for his people; but generally men seek a safe way to themselves as they think, to keep their Religion within, and not to venture themselves, by appearing what they are; and if any shall be so forward, to appear outwardly what they are inwardly, these are deserted. St. *Pauls* complaint, 2 *Tim.* 1. 15. and *chap.* 4. 16. may justly be the complaint of many of Gods Servants in our times; *Thou knowest that all they which are in Asia be turned away from me, of whom are Phygellus, and Hermogenes: At my first answer no man stood with me, but all men forsook me.* This is no new thing in the world, every age affords many examples in this kinde, and ours excels; but certainly, it is the duty of all who would approve themselves to God, to be willing to appear with, and for the Saints in their troubles.

Why we should own the Saints in their sufferings.

First, the Saints are dear to God, therefore God will certainly take it well at the hands of such as shall joyn with them in their affliction, and appear for them: if any should see your childe in affliction, and danger, and hazard himself in joyning with your childe,

childe, in his affliction, and danger, you would take it well at his hands. Cap. 18.

Secondly, they hold out the honor of God in the world, in their sufferings, they are Gods witnesses; *Isaiah* 44. 8. *They stand for God*; in appearing therefore for them, and their cause, ye appear for God himself: the cause is yours as well as theirs, if God be yours. 2.

Thirdly, they need encouragement, especially in the time of their affliction; the best have flesh and blood, and if they be deserted in their cause, much advantage is given to temptation; *Wo to him that is alone*: If any should fail, if any should miscarry through your deserting, or not coming in and joyning with them, it will prove a sore and a fearful evil against you. If any of Gods servants in affliction shall go to God, and make their means to him, and in the grief of their souls tell him, how you have left them, how they are alone in so great a cause, whereas such and such might have afforded much help and encouragement; surely this will witness fearfully against you, and it will go ill with you; Certainly you bring much guilt upon your souls, in deserting the Saints in the time of their affliction: Hence *Paul* prayed, that *God would not lay to the charge of those in Asia that left him in his first answer.* 3.

Fourthly, not appearing, is a betraying the truth: It is a speech of *Zuinglius*, in his third *Epistle*; We may as well with *Diocletian*, worship at the Altar of *Jupiter* or *Venus*, as hide our faith under *Antichrist*: *He that is not with me, is against me*, says *Christ*. 4. *Ad aras Jovis, aut Veneris adorare, & sub Antichristo fidem occultare.* Zuingl. ep 3

Fifthly, Christ appears most for his people in their 5.

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6. Sixthly, times of affliction are the eſpecial times to manifeſt our true love to the Saints, which are near to us in many bonds. It is an ill part of a wife or friend, to forſake husband or friend when in affliction. *Joſephus* reports of *Herodias*, wife to *Herod* the *Tetrarch*, who when the *Emperor* had deprived her husband of his *Tetrarchy*, and baniſhed him, annexing his *Tetrarchy* to *Agrippa* his kingdom, underſtanding that *Herodias* was *Agrippa*'s ſiſter, the *Emperor* gave her her husbands ſubſtance, ſuppoſing that ſhe would not accompany her husband; but ſhe anſwered the *Emperor*, There is a cauſe that hinders me from partaking the benefit of your bounty, the affection I bear to my husband, whom if I ſhould forſake in this his miſery, it would very ill beſeem me, in that I have been a partner with him in his felicity: the *Emperor* diſpleaſed with her anſwer, baniſhed her likewiſe with her husband: a *brother*, a *friend*, a *wife*, is for the time of adverſity.

Eſpecially hence it is recorded of *Davids* brethren, and fathers houſe, 1 *Sam.* 22.1. When *David* was perſecuted, and came to the Cave of *Adullam*, when they heard it, they went down thither to him; they ventured the diſpleaſure, the rage of *Saul*, the forfeiting

feiting all their estates, to go down to *David* their brother, both his *father* and *mother* was there, though very old now, as appears *ver.* 3. *Basils* forwardness in appearing for his friend in danger, mightily affected *Chrysostom:* he tells of him, that he hazarded himself much, to deliver his friend in danger, and being blamed by some for venturing so much, he gave this answer, *I have not learned to love otherwise, I know not how to manifest my love but thus.* Cap. 18. *Chrys. l. 2 de Sacerd* *Ego aliter amare non didici.*

Seventhly, when Gods people suffer most in Gods cause, it is then most honorable to be called forth to appear for it, to assist in it. Amongst the *Persians*, the left hand is accounted the most honorable. *Xenophon* reports of *Cyrus*, that those whom he honored most, he placed at his *left hand*, upon this ground, because that hand was weakest, and most subject to danger; the most honorable of the kingdom were set to defend, where there was most weakness and most danger: If the people of God be brought low, if they be brought under by affliction, if the cause of God in them seem to be in danger, then to come in and appear, to stand by them, and for them, this is honorable. 7.

Eighthly, this appearing for the Saints, and joyning with them in their affliction, shall be highly rewarded of God. When *David* was in his affliction, persecuted by *Saul, Abiathar fled to him with the Ephod, and abode with him*; Although self-respects might move him, *Saul* having slain his father, and fourscore and four priests of the Lord, and if he had not escaped, he had gone to it too; yet because he was with *David* in his affliction, mark how *Solomon* respects him for it, 1 *Kings* 2. 26. *Thou art worthy* 8.

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of death, but I will not put thee to death, but go to Anathoth, to thine own fields, because thou bearest the Ark of the Lord God before my father David, and because thou hast been afflicted in all wherein my father was afflicted.

Josephus reports of *Agrippa*, that being bound with chains, and sent to prison by *Tiberius*, for wishing *Caius* in the Empire; one *Thaumastus* one of *Caius* his Servants carrying a pitcher of water, met him, and *Agrippa* being very thirsty, desired him to give him drink, which he willingly did; upon which *Agrippa* said, *This service thou hast done in giving me drink, shall do thee good another day:* afterwards when *Caius* was Emperor, and *Agrippa* was made King; he first begged *Thaumastus* his liberty of the Emperor, and made him a free man, then he made him his chief Officer over all his affairs, and after his decease, he took order he should continue in the same office with his son. This *Agrippa* was a wicked man, who thus rewarded him that relieved him in his affliction: it was the same *Agrippa* whom the Angel smote, and was eaten up of worms, because he gave not glory unto God: How much more then will Christ reward those, who shall give him in his members, cups of water in their affliction, yea, who shall so joyn with them, as to hazard themselves for them? surely they shall not go without their reward, when Christ comes in his glory, he will owr them.

Josephus Antiq. l. 18. c. 8.

Quest. Answ. How to appear for God's people in their sufferings.

But how must we appear? what doth this point require of us?

First, when Gods servants, and their cause, are accused, and condemned, you must not be silent, you must

must not let it pass, as being afraid to be accounted one belonging to them. *Luther* in an Epistle to *Staupitius*, a *German* Divine, says, *That when Jesus Christ is condemned and blasphemed, it is no time to fear, but to cry out*; yea he professes, that he had rather be accounted any thing, then to be accused of wicked silence in Gods cause; *Let me be reputed proud, covetous, an adulterer, a murtherer, an enemy to the Pope, guilty of all kinde of vices, so I be not found guilty of wicked silence, when the Lord Christ suffers.* In *Eusebius* his History, *l.* 5. *c.* 3. we finde a Letter that the Christians of *Vienna*, and *Lyons* in *France*, sent to their brethren in *Asia* and *Phrygia*, in which they tell of a notable example of a brave Noble man, *Vetius Epagathus*, appearing in the cause of the Christians, not being able to bear their unjust dealings against them, when he heard those vile accusations against them, and condemnations of them, he desired that he might be heard to plead for the brethren, but those at the Tribunal being utterly against it, because he was a Noble man, the President would not admit of his petition, but onely asked him if he were a Christian, he professed aloud, that he was, and so was taken amongst the number of Martyrs, and called *the Advocate of Christians.*

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Inveniar sane superbus, avarus, adulter, homicida, Antipapa, & omnium vitiorum reus, modo impii silentii non arguar dum dominus patitur. Luth ep. ad Staupitium.

Secondly, appear for them, by visiting them in their troubles; that is a special duty that Christ looks for, and will examine at the great Day, whether it hath been performed, be not shy of this, lest you should be suspected to be one of them. *Chrysostom* in an Oration upon the praise of two Martyrs, says of Christians, that they would not be kept from visiting the Confessors in Prison, although it was forbidden with

2. *Tamet si multis terroribus, minis & periculis interdictum erat Chr. in Juventinum & Maximum Orat.*

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3. Thirdly, we must be ready and willing to entertain such as suffer.

4. Fourthly, we must use all the interest we have in any friends, improve all opportunities for the relief of such as suffer.

Theod. l. 4. hist. eccl. c. 32. *Theodoret* tells a famous story of one *Terentius*, a Captain in the Emperor *Valens* his Army, who returning from *Armenia* with a great Victory, the *Emperor* bade him ask what reward he would; he onely asked as a recompence of all his Service, that there might be granted a Church to the Orthodox in *Antioch*, that they might freely meet in publique: this he knew could not but be exceeding displeasing to *Valens* the Emperor, because he was an *Arrian*, and so it proved, for the Emperor tore his Petition, and bade him ask something else; but *Terentius* gathered up the torn pieces of the Paper, and said, *This I ask as a reward of my Service, and I will ask nothing else.* How few wil now improve such interest in great ones, such opportunities for the relieving the persecuted Servants of God?

5. Fifthly, we must improve all our *gifts, parts, abilities* for them, in pleading for them: Thus in the Primitive times, God stirred up many of great learning, of excellent parts, to plead for the persecuted Christians, who did much service this way: as *Justin Martyr*, in his Apologies; and *Tertullian*, and one *Aristides* an *Athenian Phylosopher*, a man admirably learned and eloquent, because the Emperor then was much delighted in learning, he made use of his eloquence and learning, for Christ and his Saints, making

making eloquent Orations before the Emperor for them: and another *Quadratus Athenienſis*, when *Adrian* came to *Athens*, he preſented a Book to him, pleading for Chriſtian Religion; God bleſſed the endeavors of theſe much, for the mollifying the Emperors heart towards the Chriſtians. Cap. 18. *Euſeb. l. 4 c. 4. Cent. Magd. Cent. 2. c. 3 p. 16.*

Sixthly, we muſt be willing to ſuffer with them; we muſt be willing to lay down our lives for the brethren, much more ſuffer with the brethren: we muſt be willing to have fellowſhip with them, not onely in their priviledges, but in their ſufferings, *Rev.* 1. *9. I John who alſo am your brother, and companion in tribulation, and in the Kingdom and patience of Jeſus Chriſt*: many are willing to be brethren, and companions in the kingdom, but not in tribulation, and in the patience of Jeſus Chriſt; *Heb.* 10. 33. it was the commendations of thoſe Chriſtians mentioned there, that they were companions of thoſe that were ill uſed for the cauſe of Chriſt. 6.

Wherefore for application, let us know our duty, and ſhew our ſelves more ready and forward to joyn with, and ſhew our ſelves to the ſervants of God in their perſecuted eſtate; in the times of their proſperity there is not ſo much need we ſhould manifeſt our ſelves to be for them; this is the time wherein we are called, eſpecially to manifeſt our love to them, our ſiding with them; The greater their affliction is, the more we muſt appear for them: When the people of God were in a comfortable eſtate in *Egypt*, as they were in *Joſephs* time, *Joſeph* did not leave the Court to joyn with them, but when they were in an afflicted eſtate, as in *Moſes* his time, *Moſes* left all to joyn with them; here you have a tryal upon what ſide you will *Uſe.*

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will be, now you have an opportunity to witnes for God.

Those words, *Hosea* 11. 12. *Judah ruleth with God*, the old Latine hath it, *Testis descendit cum Deo, He descends a witnes with God*, and so the words will bear, if the pricks be altered, which may be, being according to the opinion of many put in, in latter times; *Ribera* maintains this reading, and hath two good notes upon it:

First, Others leave the true worship of God, but *Iudah continues*, and so witnesses to his truth.

Secondly, *He descends*, he is content to be in a lower condition; though he be fewer, and not so flourishing as *Israel*, yet if he may be Gods witnes, he is content. Thus should we be willing to descend to witnes for the truth, to leave the flourishing people of the world, and to joyn with the lowest and meanest.

Ordinarily men deal with the suffering servants of God, as *Demas* dealt with St. *Paul*, they forsake him, *embracing this present world*; but if you finde any inclination of heart that way, conceive as if Christ were now speaking to you, *Will* you *also forsake me?* Take heed of flattering your selves, of putting off this duty with any vain pleas, or pretences, or excuses; God sees what lies at the bottom. We read *Iudg.* 5. divers of the *Tribes* are blamed, for not coming in to help to joyn with *Barak* and *Deborah*; and in their rebuke, their excuses are mentioned, as some were to *follow their business at sea*, they could not come: and especially *Asher*, he was to stand in his own breaches *to defend himself*, *ver.* 17. *Reuben* must follow his business, *and look to his sheep*, he could not come, *ver.* 16.

ver. 16. yet these are rebuked, but *Zebulon* and *Nepthali* are commended for a people that jeoparded their lives unto the death, they are honored for this. The people of God were now in a low condition, in great affliction, and no excuse could serve turn, for their not joyning with their brethren; whatsoever necessities, inabilities we may pretend, that keep us from appearing in the behalf of, and joyning with Gods people in their afflicted estate, it will not bear us out before the Lord; In times of storm, all should come in and help. The two *Tribes* and the half *on the other side Iordan*, must not think to abide peaceably in their possessions, while their brethren were warring for theirs, but they must joyn with them in their battels, until they were in their possessions likewise.

It is a sore and great evil, not to joyn with Gods servants in their troubles; but how great an evil then is it, to adde affliction to their affliction, to joyn with their enemies against them, especially when they are weak in their suffering condition? Gods wrath against *Amalek* was, because he came out against *Israel* in the wilderness, and not onely so, but smote the hindmost of them, even all that were feeble behinde them, when they were faint and weary, *Deut.* 25. 18. Now you shall finde that the wrath of God was never so dreadful against any, as against the *Amalekites*: for,

First, observe what expressions of indignation the Lord hath against them.

First, This wickedness of *Amalek*, and his destruction, must be *wrote for a memorial in a book*, and rehearsed in the ears of *Ioshua*.

Secondly,

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Secondly, God will utterly put out *the remembrance of Amalek from under Heaven.*

Thirdly, The Lord swears that he will *have war with Amalek, from generation to generation*; all these *Exod.* 17. 14, 16.

Fourthly, Gods anger for *many years after continued against Amalek.* Numb. 24. 20. *His latter end shall be, that he perish for ever:* and *Deut.* 25. 19. *Moses* gives a charge, that after *Israel* was possessed of his inheritance, that he must blot out the remembrance of *Amalek* from under Heaven, *Thou shalt not forget it.* And further, although at the *first*, when *Amalek* came against *Israel*, there was a great slaughter of them, yet more then four hundred years after, 1 *Sam.* 15. 2. God says, *He remembred what Amalek did to Israel*, and gave a charge to *Saul* to go and smite them, *and utterly to destroy all they had*, not to spare, but to slay *Man* and *Woman, Infant, Suckling, Ox, Sheep, Camel*, and *Ass*; and it is observable, whereas in all other places that were not of *Canaan*, though they did smite the *male*, yet they were to spare the *women*, the little *ones*, and the *cattel*, and all that was in the City, as *Deut.* 20. 14. but not so in *Amalek*, yet *Amalek* was not of *Canaan*; God had a more special quarrel against *Amalek*, then against any of the other Countries: Yea, whereas in *Canaan*, although men and women were destroyed, as in *Ai, Iosh.* 8. *Yet the cattel, and the spoyl of the City they took to themselves*, ver. 27. but they might not do so in *Amalek*, the destroying the Cattel, and all there was in it, was for the greater horror, to shew what an abominable, and an accursed thing *Amalek* was.

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Yet further, although in *Jericho* they destroyed *men, women,* and *cattel,* and so it was more accursed then *Ai,* for there the cattel were saved; yet in *Jericho* the *gold, silver, brass, iron,* were consecrated unto God, *Iosh.* 7. 19. but so it must not be in *Amalek,* for that must be more accursed then *Iericho.* And God was so strongly set upon revenge of this people, that because *Saul* spared *Agag,* and *the fat of the cattel,* though in pity, though under pretence of Sacrifice, *the Lord therefore rejected him,* and accounted his sin *as rebellion and witchcraft,* so as he would not have *Samuel* so much as mourn for him, 1 *Sam.* 16. 1. And when *Agag* was brought before *Samuel,* because he was the *King* of the *Amalekites, Samuel,* though he were a loving sweet natured man, yet he took a sword, and himself *hewed him in pieces before the Lord,* being filled with Gods indignation against *Amalek,* 1 *Sam.* 15. 33. And *Psalm* 83. 7. *Ammon* and *Amalek* is joyned together; God pronounces of the *Ammonite,* that to the tenth generation *none of them should enter into the Congregation of the Lord for ever*; Why? *Because they met not Gods people in the way, with bread and water, when they came up out of Egypt,* Deut. 23. 4. *but hired Balaam to curse them.*

God expects that his people in their afflicted estate should be relieved, and not cursed; the curse of the Lord will pursue those, who deny help to them in this condition, especially such as seek to adde to their affliction. What was the reason that *Shimei* must not go to his grave in peace? It was because of his *railing* against *David,* when he was in his affliction; The Jews gave Christ *gall and vinegar* when he was upon the

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the Croſs, this was a great aggravation of their ſin: take heed that you give not the ſervants of God *gall* and *vinegar* when they are upon, or under the croſs; God expects you ſhould bring oyl to their wounds, not pour brine in; many think they may ſafely trample upon ſuch as are down; when the hedge is broken, when a gap begins to be made, every one treads it down lower and lower: but know, when the day of the recompences of *Sion* ſhall come, all the wrong done to Gods Servants, who were not able to reſiſt the malice of men, ſhall be recompenced to the full, eſpecially ſuch wrong as was done them in their affliction; God takes it ill that any ſhould once look upon his people in the day of their affliction, except it be to pity them, and to relieve them.

Obadiah 12. 13.

I am very ſore diſpleaſed with the Heathen, ſays the Lord, *Zach.* 1. 15. Wherefore? *They helped forward the affliction*; and mark it, it was that affliction that was upon Gods people, out of Gods diſpleaſure for their ſin: and does God take that ſo ill, that *that* affliction ſhould be helped forward? how ill then will he take it, how ſorely will he be diſpleaſed, when the affliction that his people ſuffer for his name, is helped forward? Let us take heed of any hand in ſuch an evil as this; but let us know that it is our honor, and will be great advantage to us, to appear for to be helpful, and comfortable unto the Servants of God in their ſufferings; to be *Obadiahs*, *Ebedmelechs*, to the Prophets of the Lord. *Obadiah* pleads this with the Prophet, 1 *Kings* 18.13. *Was it not told my Lord what I did?* when he was afraid of danger, that thereby he might be delivered: And God bade *Jeremiah*, chap. 39. 16, 17. Go to *Ebedmelech*, and tell

tell him, *Behold, I will bring evil upon this City, but I will deliver thee in that day, thou ſhalt not be given into the hand of the men of whom thou art afraid.*

We read likewiſe, 1 *Sam.* 15. 6. of a merciful work of Gods providence towards the poſterity of ſuch, who had been kinde to his ſervants in the times of their trouble, namely the *Kenites*; when *Amalek* was to be deſtroyed, *Saul* ſent to the *Kenites* to depart from among the *Amalekites*, leſt they be deſtroyed with them: Why? *For ye ſhewed kindeneſs to all the children of Iſrael, when they came up out of Egypt:* Who were theſe *Kenites?* How long ſince was his kindeneſs ſhewed? What was this kindeneſs? For the *firſt*, The *Kenites* were the poſterity of *Jethro*, *Moſes* his *Father in Law*; this you may ſee, *Judges* 1. 16. For the ſecond, This kindeneſs was *four hundred and twenty years* before this time at the leaſt, for ſo long it was from the Children of *Iſraels* being then in the wilderneſs, and this time of *Sauls* reign. For the third, It is thought of ſome to be the kinde viſit of *Iethro*, viſiting his ſon in law, and *Iſrael* in the wilderneſs; and beſides, directing him in a way of government of the people, that he might not wear away himſelf, which was a great bleſſing to *Iſrael* at that time. And further, whereas *Moſes* deſired him to go with him to direct him in the way of the *wilderneſs*, where they ſhould go; it is like he did it in part, but though he did not ſtay with him, but returned to his Country, yet it is probable that ſome of his children ſtaid, and went along with *Iſrael*, and were helpful to them in their way: for *Iudges* 1. 16. *The children of the*

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Kenite, are said to go up out *of the city of palm-trees* with the children of *Iudah,* now this is by *Jericho,* the first City the *Israelites* took in *Cannan,* as appears *Deut.* 34. 3. therefore its like that they accompanied *Israel* along in the wilderness, and so shewed kindeness unto them, which the Lord here remembers. Ye who are willing to shew kindeness to Gods people in their affliction, know there is mercy laid up in store for you, and your posterity: that childe not yet born may many years hence have the blessing of this your love.

Let no vain objections therefore, no carnal reasonings hinder you in this great and honorable service of Christ, for appearing for, for defending of, rejoycing in the persecuted, despised, afflicted Saints of God, be not ashamed of them, look not shy upon them, deal not ruggedly with them, let your hearts and houses be open to them, let their spirits be comforted, their bowels be refreshed, their names vindicated, their cause maintained, their persons honored, their sorrows eased, their burthens lightened, by what you have, or can do, by your selves or others: If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, if any hope, any desire that Jesus Chirst should know your souls in the day of your adversity, fulfil this truth now opened before you, applyed unto you, this duty urged upon you. It may be some of you have been *Moses*'s, such as have been drawn out of the water, out of great afflictions, be you now *Moses*'s to others, seek to draw them out if it may be, howsoever to relieve and help them, while they are in the waters; and the blessing not of *Moses,* but

but of Jesus Christ, the mighty Savior, the great stander up for, and comforter of his people, in times of straights, be upon you. Cap. 19.

CHAP. XIX.

Enjoyment of communion with Gods people, is worth the enduring much affliction.

WE are now come to the sixth doctrinal Point that we have here in this part of *Moses choice*, That the enioyment of communion with Gods people, is worth the enduring of a great deal of affliction. *Moses chooses to suffer affliction with the people of God*; he saw they were Gods people, and that it was a good thing to be with them, and therefore rather then he would not be with them, he was content to lose all the honors of *Pharaohs Court*, and put himself under the sorest affliction that he could meet withal, nothing should hinder him from joyning with them. *Doct.6.*

In the worst times of the Church, wherein the hardest things were to be suffered in joyning with Gods people, yet even then would those who had gracious hearts choose to be with them upon the hardest terms, rather then to be from them with all outward ease, and carnal delight. It was a very ill time when there was a separation between the *ten Tribes*, and the rest, when the ten *Tribes* left the Temple, left the Ordinances of God, and followed after *Jeroboam*; this was a very hard time, and the rather because *Jeroboam* set watchers, to observe who would go from him unto *Judah* to joyn with Gods people there, for

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And therefore *Amaziah* said to *Amos*, (*Chap.* 7. *ver.* 12.) *O thou Seer, go, flee thee away into the land of Judah, and there eat bread, and prophesie there:* as if *Amaziah* should say, *Judah* is a fitter place for you then this, you are so *precise*, and *strict*, you had need be gone to *Judah*, we are Idolaters here, and no true Church but in *Judah*, such as you are, had better be gone to *Judah:* And so it is usual for those that are carnal and prophane, to scorn at those that are godly. Yet though things were so hard in these times, that there were watches and spies set to watch over them, and they did contemn those that did look towards *Judah*, yet those that were godly would not be discouraged, but would go, and joyn with Gods people notwithstanding all this: and therefore you have it in 2 *Chron.* 11. 16. what was the way of Gods servants in that time, when it was such a difficult thing to joyn with Gods people: *All such as set their hearts to seek the Lord God of Israel:* there were

were a company of them that would stay in *Samaria*, that might have good wishes, that times were better, and things were better, but would not suffer any thing, to go and joyn with Gods people, where they might have the *Ordinances* in a pure maner; but all such as set their hearts to seek the Lord, and resolved whatsoever came of it, they would have God in the purity of his *Ordinances*, they went up to *Jerusalem*: And

So it was in the *Primitive times*, they were very hard times for Gods people, and the people of God, and Christians were discovered by their meetings together; if so be all of them would have separated one from another, and kept their Religion to themselves, they might not have been discovered, but though it were with hazard of their lives, they would joyn together, and meet together; and therefore when any was converted, it is said, they were added to the Church. And S. *Paul*, *Heb.* 10. 25. lays a charge upon them, though it were at such a time as they hazarded their lives, *Not to forsake the assembly of the Saints, as the maner of some is*. And Mr. *Calvin* in a Sermon upon that Text, *Seek ye my face*, interpreting it thus, *The face of God is Gods Ordinances*; as a man is known by his *face*, so God maketh himself known in his *Ordinances*; and so he urges that place, *Seek my face*, that all Christians in conscience are bound to go where Gods Ordinances may be enjoyed, if possibly they can: And he says further, It is better they should scrape the ground with their nails, then to be any where else, where they should not joyn with Gods people in the ways of his Ordinances. Certainly, it is a great blessing to be with them, though up-

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That is observable that we read of *Jacob* blessing his sons, *Gen.* 49. 28. it is said, *He blessed every one of them*; How was that? for you shall finde he rather seemed *to curse three of them*, *Reuben*, *Simeon*, and *Levi*; he speaks onely of evil to them; but because they were not rejected, from being amongst Gods people, although they were to be under great and sore afflictions, yet they are said to be *blessed*.

Quest. Well, but why should we suffer much affliction for the joyning with Gods people? What is there in them, or amongst them, that makes joyning with them to be so desireable?

Answ. 1. First, that point we handled before, might be enough to shew the reason of this: they are *the excellent of the earth*, *Isaiah* 43. 4. I do not now speak of them particularly, though every Saint is honorable, but especially they are honorable in a way of Church *communion*: Now we know it is a credit, and priviledge to have society with those that are honorable; Gods people are so, they are the glory of the world: as for others, God speaks of them as dirt and dross, *Psal.* 119. 118, 119. but now Gods people are called the glory of God himself, *Isaiah* 4. 5. now it is good being with such as those are. *Peter*, when he saw but two of Gods servants together with Christ, *Moses* and *Elias*, says, *It is good being here, let us make three Tabernacles, one for thee, one for Moses, and one for Elias*; he never thought of himself, it is good being here, though he should lye in the field, and in the rain: and so says a gracious heart, It is good being here with Gods people, for they are

are precious, whatsoever hardship we suffer amongst them. Cap. 19.

Secondly, there is no such comfortable communion in the world, as with Gods people. It is comfortable, 2. The excellency of the *Communion* of Saints.

First, in the very beholding of the shining of the graces of Gods Spirit in them; says Heathen *Seneca*, *The very look of a good man delights me*: What is the glory of God himself, but to see his own glory shining in the world, in the works of creation, and providence? If God delights so much to see the resplendency of that glory that shines in his works, surely it must be a great delight to those that have any work of grace, to see grace shining in others. 1. *Ipse aspectus boni viri delectat.*

Besides, there is a blessed fragrancy of graces in Gods people: as the eye is satisfied in beholding the beauty of them, so the heart is satisfied in the sweetness of them; *Cant.* 6. 2. *My beloved is gone down into his garden, to the beds of spices*; the Catholike Church is as the *garden*, and every particular Church, if it be as it should be, is as a bed of spices, that gives forth a very fragrant smell. It is reported of *Alexander*, his body was of such an exact constitution, that it gave a sweet scent where it went: and so a Church is of so good a constitution, that it gives forth a wonderful sweet fragrant smell to those that have their right senses. 2.

Again, no such comfort as in *communion* with Gods people, in regard of the nearness of their union one with another, their hearts joyn, and are one if they be truly spiritual: other societies are but as the iron and the clay in the toes of *Nebuchadnezzars* Image, they may cleave together, but they will not incorporate 3.

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rate one into another: The more ſpiritual any thing is, the more it does unite with that which is ſpiritual; ſpiritual things are more unitive then ſuch things as are bodily; as if you have a heap of ſtones, they do not joyn ſo cloſe together, but now a thouſand beams of the Sun will unite together in one point, becauſe they are ſpiritual things in compariſon: and this is the reaſon why there is ſuch a full union between God, and a ſpiritual heart, becauſe God is ſo ſpiritual, and the more ſpiritual the heart is, the more union; and ſo Chriſtians having grace, and grace being ſpiritual, the more grace, the more ſpiritual, and the more ſpiritual, the more union: and the reaſon why in Church-fellowſhip there is ſo little union, is becauſe they are ſo carnal, and therefore the Apoſtle ſays, the contentions that were in the Church of *Corinth*, were becauſe *they were carnal.* If you were more ſpiritual, there would not be ſuch diviſion between you.

As it is in wicked communion, thoſe who are more ſpiritually wicked, (for there is a kinde of ſpiritual wickedneſs) they do more unite together, thoſe that are more fleſhly wicked, do not ſo cloſely unite, as your drunkards, and prophane fellows, though they call good fellows, yet upon every croſs word, they are ready to fall out: but others that are wicked in a malicious way againſt the godly, and wicked in a way of policy, to work to undermine the way of godlineſs, ſuch as thoſe joyn together a great deal more ſtrongly, then thoſe that joyn together in an outward fleſhly way; Now becauſe Gods people are ſpiritual in a gracious way, therefore they have ſuch near union

union, and union causes abundance of comfort. We read *Exodus* 26. of two sorts of Curtains for the Tabernacle, the one, *verse* 1. of fine twined linen, blew, purple and scarlet, and the tatches were of gold to couple them; the other were of goats hair, *ver.* 7. and the tatches to couple them were of brass, *ver.* 11. Which may set forth the several sorts of people in the Church; some are of a finer make then others, more spiritual, and the bonds of their union are golden, others are more course, and the bonds of their union are not so glorious; but this is a truth for ever, the more spiritual, the more union, the more pure the souls of men are, and of the more excellent temper, the more close, sweet, excellent in their union. Cap 19.

Again, no such comfort as with Gods people, because of the suitableness of that disposition that is in their spirits, one with another, having but one spirit, and but one divine nature, led by the same principles, and rules, and have the same ends, and affections, hopes, and desires, and joys: and where there is such a suitableness, surely there must needs be a great deal of comfort, for all comforts come from a suitableness between the heart and the object; if the thing be never so good, if there be not a suitableness between the heart and it, there is no comfort; but no such suitableness as between Gods people, and therefore no such comfort. 4.

Fifthly, no such joy as is to be had in communion with them, because of their entireness of love, entireness of love is a lovely sight. *Dionisius* seeing two entire friends together, wished himself the third. *Cant.* 6. 9. *My Dove is but one*, and it follows, *the* 5.

daughters

Cap. 19. *daughters saw her, and blessed her*; an oneness of heart is a blessed thing, no such entireness, such oneness any where as amongst the Saints: their love is spiritual, and not upon base grounds, as the love of others is, there is not that base aiming at self as in others: a carnal heart cannot love another, but in some base respect to himself; but now it is not self that is the the ground of the love between those that are truly gracious and godly, but God that is between them, and with them, the ground of their love is more spiritual, and therefore it is a kinde of divine love, and not so drossie as others.

6. *Apellant se fratres & mori volũt prose invicem.* Tertul apud Iuel. Ser. in Luc. 10. 23.

Sixthly, no communion so comfortable in regard of their faithfulness, they dare trust one another. They call themselves brethren, and they will dye for another, says *Tertullian*: the men of the world cry out, *Of all men I would not trust those that are so precise*: Indeed, if you do take all refuse that make profession, you may say so, but a gracious heart can savor who is godly, and will not trust every one that *talks* of Religion, but such as are *truly* godly, they dare trust them, and venture their lives with them: no communion in which we can ease our selves of our burthens, as where there are a company of true gracious humble Saints in communion one with another. So that put these together, and you see the second reason why it is worth the enduring so much affliction to have communion with the people of God.

3. Why it is worth enduring of *affliction* to enjoy the *communion* of Saints.

Thirdly, it is worth the enduring a great deal of affliction, to have communion with them; because it is in their communion, in which the solemn worship of God is set up; now it is worth the enduring

of

of a great deal, to be where that is. *In Judah is God known, and his name is great in Israel:* he hath honor by others, but his name is great in *Israel*, in his *Church*; What a comfortable thing is it, and blessed, and worth the enduring of much, to have multitudes of Gods people joyn with one heart, in setting out the praises of God, sitting at his Table, sitting before him, lifting up the name of the great God, making his praise glorious: When the Saints are gathered together for this end, in this work, Christ is there present with them, praising God, he joyns with them in this work, *Heb.* 2. 12. *In the midst of the Church will I praise thee*; this is spoken of Christ, it is quoted out of *Psal.* 22. 22. which is prophetical of Christ: who would not be in such acts of worship, to joyn with such as Christ joyns with? If God be our God, and dear to our souls, his worship is dear to us; and if there be any people in the world, among whom God is truly worshipped, it is a great affliction not to be with them. Cap. 19.

It is the observation of one Interpreter upon that place in *Isa.* 6. where the *Cherubims* cryed, *Holy, holy, holy, Lord God of hosts, the earth is full of thy glory*: the Prophet cryes out, *Wo unto me, I am undone, because I am a man of unclean lips, unfit to joyn with those that are praising of God*: howsoever the meaning of that place be, yet thus we may make use of it, to be a great affliction, and cause there is to cry out, *Wo to our selves*, when we hear of Gods people crying out, *Holy, holy, holy, Lord God of Hosts*; if we be not amongst them, though it be in the wilderness, yet if Gods worship be set up, the people of God have a feast: When the *Israelites* were to go from

Cap. 19. from *Egypt*, into the *wilderneſs*, *Moſes* ſays, they muſt go thither to keep a *feaſt* unto the Lord; What was that feaſt in the wilderneſs, but the ſetting up the worſhip of God?

4. Fourthly, no communion, no ſociety in which there is ſo much profit and benefit, as to be amongſt theſe. As *Abigail* ſaid to *David*, The Lord *ſhall binde up the ſoul of my Lord in the bundle of life*: to be amongſt Gods people, is to be bound up in the bundle of life; much good we enjoy in them, and the more communion we have, the more intereſt we have in all their gifts, and graces, and prayers: and therefore we read of *Daniel*, when he had a great work to do, how he makes uſe of that intereſt he had in the prayers of the godly, *Daniel* 2. 17, 18. It is a great bleſſing to have an intereſt in the prayers of the Saints, and ſo in all their gifts, 1 *Cor.* 3. 22, 23. *Whether Paul, or Apollos, or Cephas*, &c. *all are yours, and you are Chriſts*: as if he ſhould ſay, there need no ſuch envying one at another, to ſay, *I am of Paul*, and another *of Apollos*, and another *of Cephas*, for all *are yours*; all the gifts, and graces of all the worthies of the Lord, are *all yours*, they are all for your good, and you have intereſt in them all: in communion with the Saints, there is watching over one another, and quickning one another, and admoniſhings, and wholeſome counſels, and ſtirring up the graces of God that are in one another: Have you not felt your ſelves, when you have come away from a ſpiritual communion, to come away with hearts raiſed, and ſpirits inflamed for God; and ſo ſtrengthened, that your reſolutions have been up, to do or ſuffer any thing for the Lord;

Lord; as in *Mal.* 3. 16. *Thoſe that feared the Lord, ſpake often to one another, quickned the hearts of one another*; and ſo in *Acts* 18. 5. *And when Silus, and Timotheus, was come from Macedonia, Paul was preſſed in ſpirit, and teſtified to the Iews, that Ieſus was Chriſt:* Certainly in their converſe together, S. *Paul* found his ſpirit wrought upon, and refreſhed, ſo that the Text ſays, when *Timotheus* was come, *Paul was preſſed in ſpirit.* Cap. 19.

Fifthly, it is good being with Gods ſervants, though it be in ſuffering affliction, becauſe God takes ſo much delight in them; if God takes delight in being with them, certainly there is great cauſe we ſhould take delight in them: there are admirable expreſſions of Gods taking delight in them, *Zeph.* 3. 17. *The Lord thy God in the midſt of thee is mighty; he will ſave thee, he will rejoyce over thee with joy, he will reſt in his love, he will joy over thee with ſinging:* One word is heaped upon another, to ſet out the abundance of *delight* that God takes in his people: Hence the Church hath that name given her, *Hephzibah*, becauſe God delighteth in her, *Iſaiah* 62. 4. And in *Deut.* 33. 3. it is ſaid, *He loved his people*, there is a general love: *All his Saints are in his hand, and they ſate down at his feet*, that is more particular: and in *Cant.* 4. 9. *Thou haſt raviſhed my heart, my ſiſter, my Spouſe*, &c. One would think by the reading of the words, they were rather the ſpeech of the Spouſe to Chriſt; but it is the ſpeech of Chriſt to his Spouſe: And ſo again in *Cantic.* 5. 2. *Open to me, my ſiſter, my love, my dove, my undefiled:* theſe are the expreſſions of the delight that God hath in his people; *The Lord loves the gates of Zion, more then all the* 5.

dwelling

Cap. 19. *ling places of Jacob*, that is, *God delights in the publike communion of his people, more then in all their private dwellings:* If we be of Gods minde, and have Gods Spirit, our hearts must be where God is, Gods bowels yern towards them, *I am afflicted with thee in all thy afflictions, and how shall I give thee up?*

There is a notable expression in *Hosea* 9. 10. where God sets out much of his delight in his Church, *I found Israel like grapes in the wilderness*; as a traveller, wearied, parched in the wilderness, if he findes bunches of grapes, O how sweet and refreshing are they to him! so, says God, was *Israel* to me: and further, *I saw your fathers, as the first ripe in the fig-tree at her first time:* Fruit when it comes at the first, and is dainty, how is it prized? some will give an incredible price for some kinde of timely fruit, when it is rare at the first; Thus God sets out his delight, never *Longer* did delight more in some timely rare fruit, then *God* does in his Saints. God takes delight (you see) in his people, above all others, and therefore it is good to be with them.

6. Sixthly, Consider the glorious titles that in Scripture are put upon the Saints in a way of Church communion: as,

The glorious titles of the Saints.

1. They are Gods *portion*, *Deut.* 32. 9. *The Lords portion is his people.*

2. His *pleasant* portion, *Jer.* 12. 10. *They have made my pleasant portion a desolate wilderness.*

3. His *inheritance*, *Isaiah* 19. 25. other people are the work of Gods hands, but *Israel* is his *inheritance.*

4. The *dearly beloved* of his soul, *Jer.* 12. 7. *He*

gave

gave the dearly beloved of his soul into the hands of their enemies.

5. *His treasure,* his peculiar treasure, *Exod.* 19. 5. *Ye shall be a peculiar treasure to me above all people, for all the earth is mine:* that is called *peculium,* which the son and heir of the house hath of his own, besides the right of his fathers inheritance, which he may dispose of as he thinks good: so though the earth be the Lord Christs by inheritance, by right of creation, yet he hath a special interest in his Church, above all other. God hath treasure in the works of nature, and it is called his good treasure, *Deut.* 28. 12. *The Lord shall open to thee his good treasure*; but this is his peculiar treasure.

Abulensis in Exod. 19.

6. His *glory, Isaiah* 46. 13. *I will place salvation in Zion, for Israel my glory.*

7. *The house of Gods glory,* Isa. 60. 7.

8. *A crown of glory,* Isa. 62. 3.

9. *The throne of God,* Exod. 17. 16. The words may be read thus, *because the hand upon the throne of the Lord,* and so by many they are translated, and then the sense is, because *Amaleks hand* was upon the Church, *the throne,* therefore God threatens war against them: yea,

10. The *Throne of glory,* Jer. 4. 21.

11. *The Ornament of God,* Ezek. 7. 20.

12. *The beauty of his ornament,* Ezek. 7. 20.

13. The beauty of his ornament *set in majesty,* Ezek. 7. 20.

14. *A royal Diadem,* Isaiah 62. 3. Many other such expressions you may meet with in Scripture, but put these together, and you see it is desireable to be with the Saints in their *communion.*

Seventhly,

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Seventhly, There is a special presence of God amongst them; and to be there, where God is in his especial presence, it is worth the enduring of a great deal of affliction: God is there in a special maner, as in the last words of the propheſie of *Ezekiel*, the Church is called by that name, *Iehova Shammah*, the Lord is there. And the Lord filled his Tabernacle with his presence: the Tabernacle was a type of the Church, and did typifie his especial presence with his people in Church-communion.

And as God is there present, so observe the expressions of his especial presence; he is said to dwell there, *Psal. 76. 2. In Salem is his Tabernacle, and his dwelling place in Zion:* Now it is good keeping house with God. *You are his house*, saith the Apostle; the Church of God is his house, and it is good to be in Gods house. But though it be his dwelling, Is it a dwelling that is lovely to him? Yes, for it is that his soul desires to be in; as if so be God counted it a kinde of honor (as we may speak with holy reverence) to have such a habitation; *Psal. 132. 14. Here will I dwell, for I have desired it:* as if he should say, *If I might have but a dwelling among my people, I desire no better habitation in the world.* Now you that are fain to be put into mean holes for your dwellings, if you may be with Gods people, do not think it much, for God dwells there, and desires no better habitation: It is strange that God that hath Heaven to be his habitation, should desire to dwell with his people, yet says he, *I desire to dwell there*, and I will dwell there.

If a man make a house to do some mean business in, he does not take much delight there, but in that house

houſe where the Kings Majeſty is manifeſted, that is the greateſt place in the Kingdom: now in *Pſal.* 26. 8. it is, *Lord, I have loved the habitation of thy houſe, where thy honor dwelleth:* as if this were the chief houſe that God had, that God delighteth in this above all other dwellings; his honor dwells here. But will God ſtay here? Yea, it is the place that he will dwell in for ever, *Pſal.* 132. 13, 14. Surely our hearts may reſt where God reſts, and we ſhould not be weary where God is not weary. And he does not onely dwell here, but he hath his delightful walks here: the walks of God are amongſt his people, 2 *Cor.* 6. 16. If a man have a houſe that he rejoyces in, he will have his garden as near his houſe as he can, that he may have ſome walks to delight in: and ſo the Church of God is ſuch a houſe, as hath not onely room for God to reſt in, and ſet his honor in, but he walks there, and walks *in them,* ſaith the Apoſtle. Thus the Lord is pleaſed to condeſcend to our weakneſs, to expreſs his eſpecial preſence with his Church, and therefore it is good to be with them; theſe are the expreſſions of it. Cap. 19.

But wherein does the preſence of God with his people appear more then with other people? *Queſt.*

In theſe two things eſpecially. *Anſw.* 1.

Firſt, becauſe there God makes himſelf known, reveals himſelf there, and makes his beauty to appear. *Pſal.* 27. 4. *One thing have I deſired of the Lord, that I will ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple:* It is the glory of Heaven to ſee God in his beauty, and this is one of the greateſt promiſes of God to his Church, that

Wherein the preſence of God with his people, appears more then with others.

Cap. 19. they shall *see the King in his majesty:* We may see some glimmering light of God in the *Heavens*; *Sun, Moon, and Stars*; but in the Church, there God shews his *beauty,* there we may see the face of God; and this is that which *Moses* did desire; *Lord shew me thy glory:* It is much granted to us in the Church, in enjoying his Ordinances; and there is no way to see Gods face so clearly, as this way: Every childe of God that is in the Temple, shall speak of Gods glory, for they see God in his glory in a special maner.

2. Secondly, the especial presence of God with his people, is especially manifested, in that he communicates to his people; as namely,

1. First, the choice mercies of God are communicated to his people: If you would have any share in Gods choice mercies, his peculiar mercies, come amongst Gods people, joyn with them: as that place is observable in *Psal.* 134. 3. *The Lord that made Heaven and earth, bless thee out of Sion:* He does not say, the Lord that made Heaven and Earth, bless thee out of Heaven and Earth; but the Lord that made Heaven and Earth, bless thee out of *Sion:* as if he should say, The blessings that come out of *Sion,* are the choice blessings, and the peculiar mercies of God, even above any that come out of Heaven and Earth.

2. Secondly, God communicates his mercies more fully then any where else: *Isa.* 25. 6. *And in this mountain,* that is, in the Church, *I will make a feast of fat things, a feast of wines on the lees, of fat things full of marrow, &c.* and *Psal.* 36. 8. *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures:* In a private way there may be some *drops* of pleasure from

from God, but there is not that *full* communication from God, as with his people in his *Ordinances*: there is in the world, in the creature drops, in private communion there are ponds, but in a pulique Church-communion, there are rivers of pleasure, and that is the height of all. Cap. 19.

Thirdly, God communicates his mercies more powerfully in the Church then any where else: *Psal.* 133. 3. *For there the Lord commanded the blessing, even life for evermore.* God did not onely speak, and said there should be a blessing, but spake in a commanding way; *There*: Where is that? There *in the Church*, amongst his people, *there* God commanded the blessing, even life for evermore. 3.

Lastly, God blesseth more *universally* with all kinde of blessing, and therefore he is more present there: and in that respect the Psalmist says, *Psalm* 87. 7. *All my springs are in thee.* This whole *Psalm* is to set out the excellent condition of the Church, and he concludes the *Psalm* with this, *All my springs are in thee*: Now this expression is very emphatical; *Spring* is taken two or three ways in Scripture: The Law of God, the Doctrine of Gods Law is compared to a *spring*, and heavenly knowledge is compared to a *spring*; and then it is thus, *All my springs*: All the truths I have, all the knowledge I come to be made partaker of, *are all in the Church.* Again, *All my springs*; all the comforts of my heart, and that good and joy my spirit receives, and all the graces of the Spirit that I have, and all the quickning and strengthning I have, is communicated to me this way. And upon this ground, the Church is called the very perfection of all beauty, 4.

Cap. 19.

Pſal. 50. 2. *Out of Zion the perfection of all beauty, God hath ſhined:* Out of *Zion*, there is his glory wonderfully apparent; The word that is tranſlated, the perfection of beauty, is tranſlated by ſome, the univerſality of beauty; all kinde of beauty, all kinde of excellency: as if the Pſalmiſt ſhould ſay, Put all excellencies together that poſſibly you can imagine, to make a thing comely and lovely, *they are all in the Church.* Thus you ſee it is good being with Gods people, when as God is thus preſent with them, in a ſpecial maner.

Univerſitate decoris.

8. Eighthly, it is good being with Gods people, becauſe there is Gods ſpecial protection; others are but as the wilderneſs, the Church is as a *garden encloſed, Cant.* 4. 12. A man regards his garden that he hath encloſed, and beſtowed coſt about, more then a wilde field; the fields have hedges to keep out the beaſts, but gardens have brick wals, or wood walls. *Iſa.* 27. 3. *I the Lord do keep it, I will water it every moment, leſt any hurt it; I will keep it night and day:* How full is this? his care over it is ſuch, as he threatens thoſe which ſhall but touch it, *Jer.* 12. 14. to pluck them out of their land. *Zach.* 2. 5. God promiſeth *he will be a wall of fire round about his people*; alluding to the cuſtom of travellers in the wilderneſs, who uſed to make fires round about them in the night for their ſafety, becauſe then none of the wilde beaſts durſt come near them; ſuch a defence is God to his people.

There is nothing in the Book of God, wherein God is ſo full in his expreſſion, as when he comes to this argument, to manifeſt his affection to his Church. Chriſt is the *Shepherd,* and when ſheep are together, they

they are under the protection of the Shepherd, when the sheep are scattered, the Shepherds eye is not so over them; And therefore in *Hosea* 4. 16. God threatens his people, he would feed them *as a Lamb in a large place*; as a Lamb getting from the fold, goes up and down bleating; so when Gods people are scattered, they are as *a Lamb* in a large place: and when God would threaten the sorest judgement against his people, *Ezekiel* 34. he says, *He will scatter them,* and they shall become *to be meat to the beasts of the field.* And hence it is, that the condition of the Church is so stable a condition: and therefore in *Isaiah* 60. 15. the Church is called *an eternal excellency,* because it is under the Lords protection, and is it not good being there, to be under the wing of God? Cap. 19.

Ninthly, to be amongst Gods people is a blessed thing, because they have so many *priviledges* from God: every one desires to joyn with such societies as have great priviledges; now Gods people have such as are very great, *Psal.* 87. 3. *Glorious things are spoken of thee, O City of God!* What glorious things? They have glorious priviledges; What are they? To them are committed the Oracles of God, as the Apostle reasons for the Church of the Jews; So to every Church of God, is committed the Oracles and the Ordinances of God, and those Offices for the dispensation of the mysteries of God; which were the great gift, that Christ triumphingly ascending to Heaven gave, and surely that gift must needs be great. The benefit but of one Ordinance, the Ministery of the Word, dispensed rightly, is made an argument by God himself, for the comfort of his people, 9.

Cap. 19. in all their adversities, *Isaiah* 30. 20, 21. *And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy Teachers be removed any more into a corner, but thine eyes shall see thy Teachers.* The word in the Ministery of it, in the the right way, is a great blessing: When *Chrysostom* was banished, many godly people were so grieved, that they professed it were more sufferable for the Sun to withdraw his beams, and so be darkned, then for the mouth of *Chrysostom* to be stopped. If this one Ordinance be so blessed, what a blessing then is the enjoyment of all, and that in a *right way?*

Tolerabilius fuisse si sol radios suos retraxisset obscuratus, quàm quòd os Johannis tacuit. T. 5. ep. 3.

Every Church-fellowship is as the pillar, to hold forth the truth to the world, as a light set upon a hill, to hold forth the glory of God. And they have amongst them the broad seal of Heaven; To Gods people that are together in a Church-fellowship, *the seals* are committed; now this is a mighty priviledge. And besides, they have the *power of Christ* with them, 1 *Cor.* 5.4. the power of Christ is committed to them. And amongst other priviledges, this is one of great worth, that all the promises of God made to his Church in former ages, is the heritage of every present Church, *Isaiah* 54. 17. These are great and high priviledges, and worth the enduring of a great deal of hardship, to be made partakers of the good of them.

10. Tenthly, it is a blessed thing to be with them, though with some hardship, because God is working more and more good for his people every day: Now he is about fulfilling the glorious promises that we have in the Prophets, to make an end of all the glory that he does intend in the world: Now if God be working

working great things for his people, as we hope he is, *To set up Jerusalem, as the praise of the whole earth*; Is it not good to be with them, that we may be partakers of the glory that God intends to them? *Isa.* 58. 14. There is a promise that the Church shall ride upon the high places of the earth: There is a time a coming, that the society of Gods people in this world, shall be set above all societies in the world; and *Isa.* 2. that *The mountain of the Lord shall be* raised above *all mountains*: we cannot see how this hath been fulfilled. *Isaiah* 60. 19. *The Sun shall be no more thy light by day, neither for brightness shall the Moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory.* This prophesie is spoken of the estate of the Church of God; when was this fulfilled, that there should be so much glory in the Church, that there need not be any *Sun*, or *Moon*, but God should be in stead of *Sun* and *Moon*, and all the glory of his people? and to be with Gods people, when God does such great things for them, is worth the enduring much hardship Cap. 19.

In the former part of *Isaiah* 60. *v.* 7. God says, *He will glorifie the house of his glory*; and mark what follows, *ver.* 8. *Who are those that fly as a cloud, and as the Doves to their windows?* Seeing God will glorifie the house of his glory, his people should fly to it as a cloud; Those who are of heavenly, not of drossie sensual spirits, will do so, and *as Doves* to their windows; those who are of Dove-like spirits, loving society, and purity, they will do so. And it was the reason why some desired to live, because in a few years, they hoped to see some great things for his people. And so the 102 *Psalm* is a prophetical *Psalm*,

Cap. 19. into what a happy condition the Lord will bring his people; and in the latter part of the *Psalm*, the Psalmist brings in a gracious heart living in those times, bemoaning the condition of it, that it hath a sickly body, and weak, and like to dye, before God would make good those promises made to the Church: as if he should say, Lord, thou art bringing glorious things to pass for thy Church, and thou art gathering the Kingdoms to serve thee, Lord, then take not me away in the midst of my days; O God let me live to see all fulfilled.

11. Eleventhly, It is good to be with Gods people, because they are those people we shal live withal in Heaven: If there were a company travelling together in a strange countrey, and knew when they came to their own countrey they should live together, in some great preferment in the Court, how would they delight in one another? So the godly should look upon one another; here we have communion one with another, and these are they we must joyn in communion withal hereafter, to praise God eternally in the highest Heavens.

12. Lastly, it is Heaven already to joyn with the people of God in communion: The Scripture calls the *Church of God*, and Church *communion*, Heaven. And therefore where there is a promise of God to restore his Church, and recover it from thraldom and misery, *Isaiah* 65. 17. *Behold*, says God, *I create new heavens, and new earth*; and so in *Rev.* 12. where the vision of the restoring of the Church was shewn to *John*, it was shewn that way; there was *a new heaven*, and *a new earth*: so that the Church of God is *heaven*, it is not onely a company we shall live withal

withal in Heaven hereafter, but it is Heaven *now*; and therefore our Savior says, *The leaſt in the kingdom of Heaven, ſhall be greater then Johh*; the leaſt that lived after *Johh* in the Chriſtian Church, could ſpeak more of Chriſt then *Johh* could: *The Kingdom of Heaven is like a man ſowing his field with wheat*, that is, *the eſtate of the Church is a field ſown with wheat*, and after the adverſary *ſows tares in it*. The Church, ſays *Chryſoſtom* in one of his Sermons upon the *Corinthians*, is the place of Angels, the Palace of Heaven, yea Heaven it ſelf. And if it be ſo, that communion with Gods people is Heaven already, ſurely it is worth enduring of much affliction to be with them. Cap. 20.

Eccleſia eſt locus Angelorum, Regia cœli cœlum ipſum Chryſtom. 36 in 1. ad Cor.

CHAP. XX.

Perſwaſions to draw to the joyning with the people of God in the neareſt communion.

HEnce then let me ſpeak; firſt, unto thoſe who yet are not partakers of that good that is to be had with Gods people, I mean in neareſt communion: though we all have the name of God upon us, and have ſome kinde of communion with the people of God; yet, ſeeing there is much good to be had in communion with them further, it ſhould be the deſire of every one, to enjoy the neareſt communion with them that can be; this is a mercy that you ſhould labor to ſeek after: for a good there is here, which none know the ſweetneſs and benefit of, but onely thoſe that do enjoy it, ſeek to *Uſe* 1.

Cap. 20.

to have it, for great things are spoken concerning it. If there be any realities in the truths that have been opened to you, it cannot but make the communion and joyning with Gods people very lovely; but certainly that which I have said, comes abundantly short of what is in it: for the most things that are used, for the shewing the excellency of this communion, were from some expressions of God to his people under the Law, and we come short in the understanding of them; but if we could understand them fully, they come short of the abundance of priviledges that Gods people have under the Gospel, and the reason is, not onely because *ceremonies* were typical, but Gods dealing with his Church, their way in Church order, and government, was but a *typical thing*; to typifie the estate of Gods people under the Gospel.

Now we know there is a great deal more in the *antitype*, then in the *type*, the type is but a shadow of that which is typified; now if the excellency of the estate of the Church under the *Law*, was but a type of the estate of the Church under the *Gospel*, then all that is said of the excellency of that condition, is but as a shadow of that which is now, *Heb.* 10. 1. *The law was a shadow of good things to come, and not the very image*; The estate of the Church now under the Gospel, is the *image* of that glory that is to be revealed, but the *Law* was but a shadow of *that* image: as a Limner, first draws a dark shadow of a picture in coal, and after makes the Image; look what differenne there is in the excellency of that rude draught by a coal, and the beauty of the Image; such there is between all the excellency of the estate of

of the Church under the *Law*, and that there is under the *Gospel*: and therefore, that which is to be expected now, is a great deal more, and should enflame the desires of all, to seek after such a priviledge.

Consider, that this good which is to be had in communion with Gods people, is a special fruit of the loving kindeness of God; and would you not all be made partakers of the loving kindeness of the Lord? Thriving in your Trades, and outward blessings, are a fruit of the common kindeness of the Lord, but communion with Gods people, is a fruit of his special loving kindeness: *Psal.* 36. 7, 8. *How excellent is thy loving kindeness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures.* The satisfaction of the soul with *the fatness of Gods house*, is the fruit of *Gods loving kindeness*, yea, the fruit of Gods *excellent* loving kindeness, and his *admirable* excellent loving kindeness: It is worth the seeking after, to be satisfied with the fatness of Gods house: *And thou shalt make them drink of the river of thy pleasures*: While you seek after the comforts of the creature, you seek to drink in puddles, but here are rivers of pleasures.

It is the inheritance of Gods elect ones; *Isaiah* 65. 9. *I will bring forth a seed out of Jacob, and out of Iudah an inheritor of my mountains, mine elect shall inherit it.* I do not say, whosoever does enjoy communion with Gods people, is *elected*; but whosoever does enjoy it, enjoys that which is the *inheritance*

Cap. 20. *tance of Gods elect*, such a fruit of Gods loving kindeness, as comes to the elect by *inheritance*, though some others do get into it, yet none should but onely the elect ones; and therefore if you have any hope to be the elect of God, desire after this as part of your inheritance; A man would be loath to lose part of his inheritance. It is an inheritance promised to those who trust in God, and opposed to all the vanity of the world; *Isa.* 57. 13. *Vanity shall take them, but he that putteth his trust in me, shall inherit my holy mountain.*

3. Thirdly, it hath been the onely desire of gracious hearts heretofore; and if God hath wrought any grace in you, sure your grace is suitable to the grace of others, as *David*, in *Psal.* 27. 4. *This one thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord:* as if there were nothing were the object of *Davids* desires, but this *one thing*. And in *Psal.* 84. what abundance of expressions have we to set out his desires this way? *David* was here in his banishment; we do not finde him complaining, *O my Kingdom that I am like to lose!* my brave *Palaces*, and my brave *Chambers*, *Gardens* and *attendance that I am like to lose*; but *the house of God*. And in *Psal.* 42. *As the Hart panteth after the water-brooks, so panteth my soul after thee, O God!* It was not after the enjoyment of God that he might have in his own soul privately, that his heart so panted after, but the appearing before the Lord in *his house*.

4. Fourthly, this is the especial work of wisdom: if God hath let out any beam of wisdom into your souls,

souls, to shew unto you any thing of the excellency of Christ, this will be immediately desired; as in that Parable of the wise Merchant, as soon as he had found the Pearl, he went and sold all to buy the field: the meaning is, when a soul comes to have any knowledge of Christ, that Christ is the onely Pearl, then it desires to seek to enjoy him, where he is to be enjoyed; it is in the field, in the Church of God, in communion with it; and the wise Merchant would part with any thing, that he might have the *field*, that is, *have communion with Gods people* in his Ordinances, and so come to enjoy the Pearl. Cap. 20.

Yea fifthly, the reason why God puts any light or truth into the soul, is to put forth the soul to this, to joyn with his people in this way of communion, *Psal.* 43. 3. What was the reason why the Prophet would have the light and the truth of God? but to lead him to the holy hill, and to the Tabernacle. 5.

Sixthly, by joyning your self with the Saints, and furthering this work of *communion*, you set up the honor of God much, God is much glorified by this, and will be more and more; *Exod.* 15. 2. *I will build him a Tabernacle*, the Septuagint renders it, δοξάσω, *I will glorifie him*: and it is very observable, that as soon as *Moses* was delivered from the *Egyptians*, he thinks of, and resolves, and promises, *the building of Gods Tabernacle*, which was a type of the Church. If God hath delivered you out of any trouble, out of any sickness, in testimony of thankfulness to God for his mercy, set upon this work, to further the building of Gods Tabernacle; Seeing God hath spared my life, this shall be one of the first things I will 6.

Cap. 20. I will do, I will put in what I can, to the furthering of the building of Gods Tabernacle.

7. Seventhly, we finde in Scripture, that there is a fearful threatning against all those that shall neglect this, *Zach.* 14. 17. *And it shall be, that whoso will not come up of all the families of the earth, unto Jerusalem, to worship the King the Lord of hosts, even upon them shall be no rain*; that is, no blessing of God. You will say, how does this appear to be meant of Gods people now? It appears the holy Ghost did intend the estate of the Church in the time of the Gospel, and therefore it follows in the 20. ver. *In that day shall there be upon the bells of the horses, Holiness unto the Lord, and the pots in the Lords house shall be like the bowls before the Altar.* Now these expressions are spiritually to be understood of the glorious condition of the Church of God in the time of the Gospel, and therefore God takes it ill at the hands of any that shall not come to joyn with his people.

And further, we have a fearful threat, *Isaiah* 65. 11, 12. against such as forsake, or forget Gods holy mountain, *I will number you to the sword, and ye shall bow down to the slaughter:* You may think to provide for your selves, to live securely, and safely, at your ease, enjoying *house, lands, friends, trades*; you are loath to hazard your selves so as others do, to bring your selves into so much trouble, but as *ver.* 13, 14. *Thus saith the Lord, My servants shall eat, and ye shall be hungry, my servants shall drink, and ye shall be thirsty, my servants shall rejoyce, and ye shall be ashamed.*

8. Eighthly, if any soul have any desire to come and joyn

joyn with Gods people in his Ordinances, there is a blessing given to that desire, *Psal.* 84. 5. *Blessed is the man whose strength is in thee, in whose heart are the ways of them.* If the ways of thy Ordinances be but in thy heart, thou art blessed, and therefore be very desirous of this blessing, be not satisfied that God gives you outward blessings, and outward comforts in the world, unless you have this; if you know what communion with God in his people means, you cannot but desire to be with them, there is so much of God with them. If you have any spiritual life, you cannot but desire this, because spiritual life will desire to joyn with that which is like to its self. Cap. 20.

If you know what the power of any Ordinance means, you cannot but desire this; There is a great mistake of people, they think if they can but live in a place where they may hear good Sermons, that is enough: know therefore except you have *communion* with the Saints *this way,* though you may hear many good Sermons, yet there is a great deal of difference between your hearing of them, and their hearing who are in communion with the people of God, you only come to be made partakers of a mans *gifts*, you cannot depend upon the gift of such a one as being *in office by God*, set over you, to watch over your souls: There is a great deal of difference between the dispensing of a gift by way *of gift,* and by way *of office*: there may be the same thing done in the exercise of *gifts*, and yet not to be so powerful, as when it is done by vertue of an *office*: the ordinary Officers are *Pastors*, and *Teachers*, for the *building up of the Church*; therefore if you be acquainted with the way of Christ in his Ordinances, for the building up of

Cap. 20.

of the body, and if you believe your selves to be members of his body, you cannot but desire those Ordinances that he hath appointed for the building of his body.

The Church is set up as a light, or an ensign upon the top of an hill, to draw others that are near unto it, to come under it: And therefore as we have it in *Rev.* 22. 17. *The Spirit, and the Bride say, Come; and let him that heareth, say, Come; and let him that is a thirst, come; and whosoever will, let him take of the water of life freely.* The Spirit of God covincing your consciences, says, *Come*; and the *Bride*, the Church says, *Come*; and let all that hear, say, *Come*; all that hear what hath been said of communion with Gods people, say ye to all your friends, *Come, and let us go up to the mountain of the Lord.* We have a Propheſie, *Isa.* 2. 3. that the people of God should encourage one another, and shall say, *Let us go up into the house of God, for he will teach us his ways, and we will walk in his pathes:* O that that Propheſie might be fulfilled now, that you might have such a desire to the ways of God, as to encourage others to come and walk in them, that your hearts may be refreshed with the consolations of God in the way of his Ordinances. And *Isaiah* 62. 12. it is propheſied of the Church, that she should be called, *Sought out:* O that it might be so, that we could see the hearts of men so set after it, that we might give it that name (*Sought out.*)

The blessing that the Elders of the City desired upon *Ruth, cap.* 4. 11. when she was married to *Boaz*, was, *The Lord make the woman that is come into thine house, like Rachel, and like Leah, which two did build the*

the houſe of Iſrael: Why like *Rachel* and *Leah*, and not like *Rebekah?* did not ſhe build the houſe of *Iſrael* likewiſe? Yes, but all her poſterity was not of the Church of God, there came an *Eſau* from her, as well a as *Jacob*; but all the children of *Rachel* and *Leah* were of the Church of God, they were *Patriarchs*, and this was a ſpecial bleſſing upon them; it is therefore to be accounted a ſpecial bleſſing to be in the Church, and to have all our poſterity to be in it.

When you have heard theſe glorious things of the priviledges of Gods people, if you ſhould neglect the ſeeking after, the being made partakers of ſuch things, how will you free your ſelves from the guilt of prophaneneſs, that you ſhould prize outward accommodations, more then theſe ſpiritual things? *Eſau* was branded for a prophane wretch, becauſe he ſet no higher price upon his birthright, but ſet a *meſs of pottage before it:* This is greater then the birth-right they had under the Law, and to prize any carnal thing before theſe heavenly priviledges, is to be a prophane *Eſau*. I meet with one who interprets that place, 1 *Chron.* 4. 23. *Theſe were potters, and thoſe that dwelt amongſt plants and hedges, there they dwelt with the King for his work*; to be meant of ſome baſer ſort of the *Jews*, who when liberty was proclaimed for their return to *Jeruſalem*, where they might enjoy God in his true worſhip, yet becauſe they got their living by *making pots for the King of Babylon*, they thought themſelves well as they were, and they rather chooſe to ſtay under the hedges of *Babylon*, then to go to *Jeruſalem*; the holy Ghoſt brands them for *baſe perſons. God loves the gates of Sion*

Cap. 21. *more then all the dwellings of Jacob*; take heed you be not found guilty of loving your contentment and gainful dwellings, more then the gates of *Sion*.

CHAP. XXI.

Objections against joyning with Gods people, answered.

Obj. 1. BUt you will say, we could be content and should desire to joyn with them, but they are so strict in admitting any into their society, that that hinders.

Answ. If any that were in communion should prove naught, you would quickly take advantage, and say, You spake so much of communion with Gods people, see here is one of them, whose life is thus base and vile: When we know the world would take such advantage if any prove naught, yea, and you your selves will be offended, and cry out of all, for the sin of one; can you blame us if we be careful in taking any into communion with us?

Obj. 2. But there is much difficulty in the way.

Answ. *Psal.* 84. 6. *The way to Zion, it was through the valley of Baca:* they might have said, We could have been content to go to *Zion*, and to worship God there, but we must go through the valley of tears; but they were content to go through that valley, so that they might appear before God in *Zion:* Surely when God moves the hearts of men to joyn with his people, a little difficulty cannot hinder them: *Isaiah* 66. 20. *They shall bring your brethren as an offering*

to

to the Lord, upon horses, in Chariots, and Litters. A Litter is used especially for weak sickly people, that are not able to travel otherwise; although they be weakly, and sickly, unfit to travel, yet they whose hearts God moves, will rather come in Litters, then not at all. What difficulty will superstition put a man upon? Cap. 21.

It is a note of Mr. *Calvins* upon that place, *Seek ye my face*; that superstitious people will go on pilgrimage to the image of such a *Lady*, or such a *Saint*, and they will go over Mountains, and through strange Countries, and though they be used hardly, and lose much of their Estate, they satisfie themselves in this, *I have that I came for*: What have they? The sight of *a dumb Idol*; if they will endure such hardship for the sight of a dumb Idol, how much hardship should we endure to see God in his Ordinances?

But it may be said thirdly, Whither shall we go to any people, but we shall finde sin *there* as well as in another place? *Obj.* 3.

For that there is likewise an answer in the same Sermon of Mr. *Calvins*; It is true, sin and wickedness will be whersoever we go, but the case is thus: Suppose there should be a general infection in the air, and so there should be a general disease, and there should be one place where there were Physitians, and means of cure; shall any say, Why should I go thither, there is the disease? Go thither though, for there is the cure; so though there be sin every where, yet in the Church, and in communion with Gods people, there is the cure. *Answ.*

But may not a man go to heaven without it? *Obj.* 4.

Cap.21. *Answ.* It is true, it is possible for a man to go to Heaven without it, yet if God does convince a man of an Ordinance, and he neglect it for outward accommodations, it is dangerous: A man may be saved without *Baptism*, but where there is the wilful neglect of it, it is dangerous.

*Obj.*5. How did all that never heard of this way?

Answ. It is one thing where there is not that light, and another thing where God hath revealed it. You desire Heaven at last, and do you not desire communion with Gods people? When you fail in any thing, you plead infirmity, but when you do neglect any opportunity of gaining strength, how can you plead infirmity?

*Obj.*6. But how shall we joyn with any? there is no place but there is brabling, falling out, heart-burning, so as there is no sweet communion.

Answ. This is a great stumbling, and I would we could deny it: but if you will take offence at this, you must be offended; It cannot be expected to the end of the world, but there will be dissention amongst the people of God: where there hath not been care in laying a good foundation at the beginning, and where there is much liberty, and some are carnal, what else can be expected? A company of sheep, when they are worried by the dog, though they were scattered before, they will now run close together; but in a fair Sun-shine day, when there is no dog to scare them, they will one feed here, and another there, distant from one another: and so it is with Gods people, though it be a foul shame, and a great sin.

Again, there is no more dissention then in other places,

places, for though in other places there seem to be more union, what is the reason? Cap. 21.

First, because they are in the dark, and all colours will agree in the dark; but amongst Gods people there is light, and so things that differ are soon discerned. 1.

Secondly, because they are chained together; as the *Papists* will say, there is no such union between others, as between us; What is the ground? They are held together by an *Antichristian chain:* Popery does subject the consciences of men to them: they must believe the infalibility of the Pope, and they have no liberty to search things by the Word; and they will not suffer them to be reasoning about the points of Religion; they are in darkness, and when they be chained up in darkness, no wonder though they be close together. This is just as if there should be a couple of men chained to a block, and as they are chained together, they see other men go at a distance from one another; and they that are chained should cry out, See what a distance is between you, we keep close together all the day long; Were this a plea for them? What is that that keeps them together? It is but their chain, and if their chain were off, they would be at as great a distance as others; and therefore though there be great evil in the dissentions of Gods people, yet it is not for such as these are to complain of the evil. 2.

Thirdly, false Religions have more peace, because they will admit of mixture; but our God *is a jealous God*, he will admit us of no mixture, so of no partner. 3.

Cap. 21.

But that this might not be an offence, so as to keep us from joyning in Communion with the people of God, let us know if this might have been offence enough to keep men from joyning with them, it would have kept men in all times from joyning with the Churches since Christs time: You know what difference was between *Paul* and *Barnabas*, two Apostles. And so the Apostles do complain of the dissentions, and divisions in the Church of *Corinth*, in the Primitive times, and if that had been enough to keep out men from joyning with them, then there had been no joyning with the Church of *Corinth*, and other Churches. *Basil* complains, I have lived now to the age of a man, and I see more union in Arts and Sciences, then in Divinity; for in the Church, I see such dissentions, as do dissipate it, and rend it asunder. And so between *Chrysostom* and *Epiphanius*, the one wished the other might never dye a *Bishop*, and the other wished that he might never go home alive. And between *Jerome* and *Ruffinus*; and *Luther* and *Oecolampadius*.

There is a most sad story we have of those that fled to *Frankford* from *England* in *Queen Maries* time, and when they came there, though they fled for Religion, and for their lives, yet there were such grievous breaches, as they sought the lives of one another, picking out some words against the *Emperor*, in a Sermon that *Master Knox* had preached in *England* long before, and now accusing him for them to the Magistrates of *Frankford*, upon which divers of them were fain to flee. This is through the malice of the Devil, in sowing tares, and therefore if you will be offended in this way of scandal, you must be offended

Yet

Yet we must all take heed of giving offence, for though offences *will come*, yet *wo to them* by whom they come: Howsoever there fall out offences, through the sinful distempers of mens hearts, let not the Ordinance of God be challenged as the cause of these offences. Joyning in Church-fellowship is a special Ordinance of God, to maintain love and peace amongst his people, yet by the abuse of it many times, divisions and dissentions are stronger, and more bitter in the Church, then elsewhere; let not Gods Ordinance be accused as the cause of it, nor declined for this, but let the wickedness of mens hearts be accused, let us seek to have it purged.

Christ came into the world *to dissolve the works of the Devil*, and yet the Devil never more raged, then in Christs time, and a while after; We never read of men so possessed of the Devil before Christ came, as they were *then*; Shall we therefore accuse Christ for bringing the Devil into the world, for being the cause of mens being possessed of the Devil? Those who thus reason against the Ordinance of Christ, because of this evil that falls out by accident upon it, may as well, yea, and certainly would as readily reason against Christ, if they lived in his time, because of such possession of Devils, which never was so before he came, as it was then; but as the true reason why the Devil thus prevailed upon Christs coming, was the just judgement of God against men for contemning and rejecting Christ, who came amongst them: so it is here the judgement of God for the evil of mens hearts in abusing such a blessed Ordinance of love and peace.

So likewise, the *Sacrament* of the Lords Supper,

Cap. 21.

is a Sacrament appointed by God to maintain love and peace in the Church, it is an Ordinance for communion, it hath the denomination from thence, it is called *communion*; Yet what hath occasioned such dissentions in the Christian world, as the controversies about the *Sacrament?* Shall therefore this Ordinance be accused as the cause of dissention? O let us for ever learn this truth, that whatsoever evil falls out, Gods Ordinances be not blamed, but mans corruption, let that be condemned, and purged. *Origen* writing to *Celsus*, says, If you will take offence at the dissentions in Christian Religion, then you may take offence at dissentions in other things. *Valens* the Emperor objected the same against Christians, *Nicephorus* 11.45. brings in one *Themistius*, answering, that those of the *Grecian* superstition had as great dissentions amongst them.

Qui contentionum gratia Christianam vituperabit doctrinam, iste etiam Socraticam & Platonicam eodem nomine rejicit. Græcæ superstitiones cultores pluribus dissentionibus quàm ecclesiæ membra laborarc.

There is dissention amongst Merchants, and other Trades, you do not say therefore, I will not binde my childe to that Trade, they dissent amongst themselves: If there be profit and accommodations in the Trade, men will not be hindred by this plea, but joyn with them notwithstanding; And so come you and joyn with the Saints, though there be some dissentions, though there may be some rigid, distemper'd, hot spirited men, that may cause some trouble, yet there is not so much union and love in all the world as with them; set but aside some, and there are a company, if you be gracious, your soul may take pleasure in, and bless God for; and therefore away with all such stumbling blocks, and reasonings against the Ordinances of God, come you thirsting after the Ordinances of God, and my soul for yours, if you do

do not finde that sweetnes in communion with them, as never was found before. Cap. 22.

There are many objections against this way, and many are a long time ensnared in them, but *Isa.* 57. 13. where God promises the inheritance of his holy Mountain, *ver.* 14. he promises to make the way plain to it. And *Exod.* 15. 13. God guides his people *in his strength* to his holy habitation; it must be *the strength of God* that must carry through all objections, all difficulties, over all stumbling blocks, to Gods habitation: Thus much to those that yet are not joyned in that nearnes of communion with Gods people which they may be.

Chap. XXII.

Instructions to those who are joyned in communion with Gods people.

SEcondly, if it be such a blessed thing to enjoy communion with Gods people, then there are many things that are to be said to those that are joyned in communion. *Use* 2.

First, labor to approve to God and your own souls, that you are indeed Gods people particularly; you are his people in a way of outward profession, and to men you do approve your selves, so far as we hope you are Gods people, but you must approve your selves to God, and to your consciences: If you be conscious to your selves of any secret filth, and yet dare come and deceive the people of God in joyning with them, you bring your selves in more danger then you 1.

Cap. 21. you are aware. We read *Deut. 22. ver. 21. that if a damsel having defiled her self before marriage*, and so deceiving a man, he marries with her, when this is discovered, *she is to be stoned to death*: Uncleanness in such as were single, was not by the *Law* to be punished with death, but she must dye, although her uncleanness was while she was single, *because she deceived the man, in marrying to him* in her defilement.: So know your filth in not joyning to Gods people is not so evil, and dangerous, as if you being conscious to your self, dare yet joyn with them; if you deceive the Church herein, God may justly avenge himself of you, it may cost you your life: *Revel. 2. 9. I know the blasphemy of them that say they are Jews, and are not.*

It is by God accounted blasphemy for any to *say* they are Jews, and *are not*, to make profession of godliness, and not to be godly, is blasphemy; Surely then, it is not sufficient to be with *Israel*, but we must be of *Israel*, not to be a Jew *outwardly*, but a Jew *inwardly*, so as God may own you in the last day, when there shall be a narrow search, who are the true people of God, that then you may be found to be such indeed: it will be a dreadful thing for any of you, that now seem to be of Gods people, and that have lived amongst the *sheep*, if you should be found amongst the *goats*, standing at the *left hand*, when you shall see others of Gods people stand at the right hand, looking upon you, and say, *Yonder is one who lived with us*, and we *could never discover him to be an hypocrite, though sometimes we had jealousies of him*, there he stands, now he is discovered; therefore approve your selves to be of the true *Israel* of God.

Quest.

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Queſt. But who is a true *Iſraelite?*

Anſw. Such a one as can approve to his own heart, an inward effectual call of God, calling him out of the world, as well as an outward call, by the Ordinances, ſuch a one as hath teſtimony to his own ſpirit, that he is ſeparated, ſet apart for God, that he hath an *inward ſanctification* of the holy Ghoſt, ſuch a one as in whoſe ſpirit *there is no guile*; this is a true *Iſraelite* indeed.

Secondly, if it be ſuch a great bleſſing to be joyned in union, and communion with the people of God, hence labor to bleſs God for this great bleſſing, that is ſuch an amiable, deſireable condition; it is your heaven upon earth, that mercy that ſhould ſweeten all other mercies, yea, that ſhould ſweeten your afflictions to you. Gods holy mountain, *Iſaiah* 57. 13. is promiſed as *an inheritance* oppoſed to *vanity*, and promiſed as the bleſſing upon truſting in the Lord, *Vanity ſhall take them, but he that putteth his truſt in me, ſhall inherit my holy mountain.* Let us not enjoy the world in all *their vanity*, but bleſs we our ſelves *in our God*, let us rejoyce in our inheritance, *the mountain of the Lord.* Though we beg our bread, ſays *Luther*, is it not made up with this, That we are fed with the bread of Angels, with eternal life, Chriſt, and the Sacraments, &c?

Mendicato pane hic vivamus, annon hoc pulchrè ſarcitur in eo quòd paſcimur pane cum Angelis et vita æterna Chriſto & Sacramentis. Luth. in Pſ. 132

We have cauſe to bleſs God that we might be with Gods people, though in *caves*, and *woods*, and *baniſhed* from all; we have much more cauſe to bleſs God when we can be with them thus publiquely, and peaceably, and can go from Gods houſe, to our own houſes, and have communion there; this is the reſt that the Land of *Canaan* did typifie, for which the name

Cap. 22. name of God is to be mganified; God might so have left us, that we should have had communion onely with the prophane ones, and drunkards; yea, we might have been cast out from God, to have had communion onely with reprobates, and that now we may have communion with the godly, it is a wonderful mercy. *Rev.* 14. we read of Christ standing upon the *Mount Zion*, and having so many people standing up, *to joyn with him in Church-fellowship*; for that is the meaning of that place, there they were rejoycing at the mercy of the Lord, that they were upon *the Mount with the Lamb*; though there might be time, when our Harps hanged upon the Willows, yet if we be called to *the Lamb* upon Mount *Zion*, *Let us have our Harps in our hands.*

Is there nothing in the delight that God hath in his people, and the presence of God with his people, and the great priviledges they have, to raise our hearts to praise the Lord, and let it not be verbally, but really. As namely thus; Is it that we are Gods delight, let him be *our* delight; if we be his *treasure*, let him be *our* treasure; if we be his *portion*, let him be *our* portion, if he communicates choice mercies to us, let us give choice endeavors to him; if he gives us protection, let us protect his truths and name; if he honor us, let us give him his honor. And so I slip into a third particular, which is a third branch of this exhortation.

3. 3. If there be so much excellency in communion with the people of God, you that are such, take heed you do not darken that excellency that God hath put in communion with his people; there are three ways especially that darkens this excellency.

First,

Cap. 22. How the excellency of the Saints communion is darkned

First, if we rest in any *Church-priviledge* we have, and make that to be our Religion, and the strength of our spirits be let out about these things we enjoy, more then others, so as we begin to decline in the savour and power of godliness; if others that knew us before, when we had not those priviledges and mercies, that we have now, shall say, What good is to be had there? *I knew such, and me thinks they had more savour and relish in the ways of God then now, more sweetness and warmth to be had in their company then now there is*; Take heed of this, of giving occasion to any to say so. It is a very evil and a dangerous thing to *rest* in Church-priviledges, to make all our Religion to consist in being in a Church-way, we may have this revealed to us, and yet little of Heaven revealed. There were *two vails* of the Tabernacle, one covered *the Holy of Holies*, the other the place where the *Priests entred*; it may be we have had the *first* opened to us, but yet the *second* which leads to the Holy of Holies, may still be vailed.

Many whose hearts are very carnal, may be much for Church-Ordinances. We have in the 24. of *Ezekiel*, *ver.* 21, 22. seven several expressions of carnal hearts prising Church-priviledges. First, they accounted them their strength. Secondly, the *excellency* of their strength. Thirdly, *the desire of their eyes*. Fourthly, that which *their souls pitied*. Fifthly, their *glory*. Sixthly, *the joy of their glory*. Seventhly, that whereupon they *set their mindes*. What a noise did they make about the Temple of the Lord? *The Temple of the Lord, The Temple of the Lord*, *Ier.* 7. 4. and yet they were carnal: Take heed therefore you rest

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rest not in the Church-priviledges, by this you will deceive your selves, and darken the excellency of this blessed communion.

Secondly, take heed of darkning this by any scandalous way, as those do who profess themselves to be the people of God, and yet by their wretched ways of sensualities, or any other ways, are a scandal unto Gods people, this is an evil, and a bitter thing. Christ walks amongst the *golden candlesticks*: Every Church should be a golden *candlestick*, holding forth *light* in the Doctrine of it, and *golden* in the holy conversation of it. We must take heed that there be not so much as a dusting of this golden candlestick of the Lord, by the least looseness, or earthlines of our lives. By scandals in the wicked lives of those that are of Gods people, there is a stain and blot cast upon Church communion; here the name of God is polluted; others that are prophane, pollute the creatures, and their own consciences, but Gods name is not so much polluted by them; but Gods people do not onely pollute their consciences, by their scandalous lives, but pollute Gods name, and it is worse to pollute Gods name, then to pollute your consciences: And therefore know, that joyning to the Saints is an aggravation to every sin you commit afterward; and though it be true, that union with the people of God is a mitigation of every cross and affliction, yet it is an aggravation to every sin.

Yea, if men were born for no other end and purpose, but to do mischief, they could not do more then this, to joyn with the people of God, and then live scandalously. O brethren, let us pray to God, that

that we may never live to that day, to darken the great excellency of the fellowship of the Saints: It were better that God should take a thousand of us out of the world, then that we should live to darken the profession of Gods name, in union with his people; this does more mischief, then all the persecuters under Heaven can do.

The Church of God hath never been in a better condition, then when their persecuters have raged most; the raging of persecuters have not darkned the excellency of the Church, but the scandalous lives of members of a Church have darkned the glory of the Church: though by persecution others may be afraid to make profession of the truth, yet all the persecution in the world cannot take off mens consciences, and cause them in their consciences to think such are not in the truth, because they are persecuted; but the scandalous lives of those that are Professors, do make men think in their consciences that this way is not right, and therefore make them think they do God good service in hating such men, persecuting such men, and there is more evil in this, to be an occasion to make men think this way is not good, then to make men afraid to venture upon this way. And therefore consider what a great deal of mischief scandalous lives do, and if you finde your hearts inclining to any sensual way, that you are like to give scandal, take heed of it, for it is the greatest mischief that can be devised. Those who joyn with the Church of God, should walk so, as to be an ornament to it, not a stain, a blot, to cast filth upon it; *Isa.* 49. 18. *Behold these that gather themselves to thee, thou shalt surely clothe thee with them all, as with*

Cap. 22. *Malo miserandum quam erubescendum.* Tert. de fuga. pers.

with an Ornament: Consider how far many of you are from being an ornament to the Church; are not your lives rather blemishes? This is a sore evil. Better it is to endure any misery, then to do that which shall make Gods people ashamed of us.

3.

Episcopos regnante Constantio exilio addictos domũ revocavit, eo tantum fine ut ipse ob mutuam inter se contentionẽ bello intestino oppugnarent ecclesiam.

The third thing that darkens the excellency of communion with Gods people, is *dissentions in judgement* or *affection*, this makes it appear to be black in the eyes of the world. *Sozomen* reports of a Devilish policy of *Julian*, to raise a scandal against the Church: He sent for those Bishops that were banished in *Constantius* his time, on purpose that he might cause dissention in the Church by them. Take heed you have not a hand in darkning this excellent condition, no not in this way. In the body, *solutio continui*, is more dangerous then the corruption of a humor: Let us labor so far as possibly we can, to make it excellent by peaceableness; this is that which is propheſied of for the Church, *Isa.* 33. 20. *Thine eyes shall see Jerusalem a quiet habitation:* And mark the blessing that follows upon this quietness; *A Tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; but there the glorious Lord will be unto us a place of broad rivers, streams, &c.* In *Zech.* 14. *ver.* 9. there is a Propheſie, that *the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one:* We now profess *one* God, but we do as it were call him by *several names*; but that will be a blessed time, when as there shall be but one Lord, so his name shall be *one*; there shall be a blessed agreement in the profession of his

his name, oneneſs of heart is a bleſſing of the new Covenant. Cap. 22.

I remember *Euſebius* reports in the life of *Conſtantine*, that he was ſo much troubled for diſſentions in the houſe of God, as he could not ſleep in the night, and they did more diſquiet him, then all his wars; yea he ſays, they cauſed him to ſob and ſigh: and ſo they ſhould be diſquietings to our ſpirits, and we ſhould ſtudy to make up breaches. S. *Auguſtine*, *ep.* 15. hath this expreſſion, ſpeaking of the diviſions of ſome of the Church, ſays he, I would fall down at their feet, and deſire them with all the might I have they would not do thus and thus, that they would not caſt reproaches upon one another. And obſerve the ſpirit of St. *Paul*, *Phil.* 2. 1, 2, 3. *If there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the ſame love, &c.* Doves cannot endure to be amongſt Ravens, but where they ſee meekneſs and love, there thoſe of Dove-like diſpoſitions love to be; *Iſaiah* 60. 8. Who are they like Doves, that flie to their Windows? Brethren, if we would expect to grow up in the ways of godlineſs, it muſt be by love and union together, *Coloſſians* 2. 2. *Being knit together in love, unto all riches of full aſſurance.* When hearts are knit together in *love*, then a Church thrives, and grows up to all riches of grace.

Ad pedes procciderem & flerem quantum poſſum.

As it is in the body of a man, when the members of the body are out of joynt, they can neither receive ſtrength from the body, nor be uſeful to the body. And therefore the Apoſtle would have us be careful,

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Καταρτίζετε.

If any were out of joynt, to set him in joynt again, that is the propriety of the word. *Gal. 6. 1. If a man be overtaken in a fault, ye which are spiritual, restore such a one*; set such a one in joynt, that he may thrive, as members in joynt thrive. Christ is called the corner stone; now a corner stone is that which joyns both sides together; now Christ loves to be in the place of joyning, where there is a joyning in mutual fellowship: Although there be variety in gifts, although the garment of the *Kings daughter*, the Church, be of divers colours, yet why may it not be like Christs garment without seam?

In veste varietas sit, scissura non sit.

For the Lords sake let us take heed of divisions and quarrels, especially let us take heed that under the pretence of Religion, we do not maintain quarrels, for this is to bring down the holy Ghost, from appearing like a Dove, to appear in the form of a Vulture, or Raven; You know what S. *Paul* says of speaking with *several tongues*, will not he that comes in say you are *mad?* When wicked men hear of so many dissonant opinions, of so many dissentions among you, will they not think you mad? And because you all pretend Religion, will they not think that that kinde of Religion which you pretend is a mad thing? So far shall you be from making the way of Christ honorable in their eyes, which yet should be the thing you should more desire, seek after, rejoyce in, then your lives. Religion hath the name from binding, and certainly it is the best band of humane societies; there is great reason then that we seek to keep it in the band of unity. And that is the third thing I would say to those that are in Church-fellowship, not to darken the excellency that is in communion with the Saints.

Religio à religando.

The

The fourth exhortation is, that you would walk and live so, as by your walking you may draw others to be in love with this fellowship: as God hath made it to be glorious, so that you would set out the glory of it to others, that all that go by you should say, Surely they are the blessed of the Lord, certainly God is with them, and therefore we will likewise joyn with them; O what a blessed thing were it, if we could by our lives convince others, that we are the plants of the Lords own planting! The lives of men convince more strongly then their words: The tongue perswades, but the life commands, is the speech of an Ancient. We read in *Rev.* 14. Those that stood with the Lamb upon Mount *Zion*, enjoying communion there, they had his Fathers name written upon their foreheads, the glory of God shined in their foreheads; a convincing conversation is that which God calls for at your hands. Let the name of God be precious to you: Is it not a precious thing to live so, as to bring honor to God? to hold forth the honor of God, is all the glory we can bring to God; let us be known to be those we profess our selves to be, separated from the world, by the holiness of our lives; as *Tertullian* says of the Christians in his time, they were known to be Christians from the amendment of their former lives. You are joyned near to Christ, as a girdle about a mans loyns; take heed you be not as that girdle, *Jer.* 13. A rotten girdle, fit for nothing, so were the Church of the Jews at that time; but you should be as that girdle of Christ, *Rev.* 1. A golden girdle about his paps; By which the beauty and glorious condition of the Church in the Primitive times is described.

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Jubeat vita, persuadeat lingua Athā. exhort. ad Monachos

Nec aliunde noscibiles quā de emendatione vitiorū prestinorū. Tertul. ad Scapulam.

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Let us walk so, as to manifest and hold forth the beauty and amiableness of godliness in the eyes of all, that they may see it whether they will or no, and to force esteem from the consciences of men. *Cant.* 6. 4. it is said of the Church, *She is terrible as an army with banners*; A Church of God that walks close to the rule, is terrible to guilty consciences. Let us walk so, as when the *Balaams* of the world look upon us, they may see our comely order, so as to be forced to say, *O how goodly are thy tents, O Jacob, and thy Tabernacles, O Israel! as the valleys are they spread forth, as gardens by the Rivers side, as the trees of Lign-Aloes which the Lord hath planted, and as Cedars beside the waters,* Numbers 24. 5. St. *John Epist.* 1. *chap.* 1. 3. expresseth his desire for those whom he wrote to, that they might have fellowship with him, and the rest of the Saints; and he brings this as an argument, Truly our fellowship is with the Father, and with his Son Jesus Christ; this would be a mighty prevailing argument indeed, if we walked so before others, as to manifest that we in truth have fellowship with the Father, and with his Son Jesus Christ; then our fellowship would be desireable indeed.

CHAP.

Chap. XXIII.

How should Gods people so walk, as to draw others in love with their communion.

Quest. But how should Gods people so walk, as to bring others in love with their communion?

Answ. First, in the general, take heed of those sins especially, that those which you converse with are guilty of, that they be not able to spy the same sins in you, which their consciences accuse themselves of: take heed of the pollutions of the world. *Cant.* 6. 10. *Who is she that looketh forth as the Morning, fair as the Moon, clear as the Sun, and terrible as an army with banners?* The Church of God ought to be *fair as the Moon*, but the Moon hath spots, and therefore it follows, *Clear as the Sun*, and then, *she is terrible as an army with banners*: Either she will *draw* the hearts of others to love her, or she will *daunt* their hearts. Yea, let them not see any defilement answerwable to their defilement: for wicked men, though they cannot spy evils in the godly, yet surely they think they are guilty of the sins which they live in, as well as themselves: as *Nero*, because he was unchast, thought all the world was unchast: and therefore the godly should labor to keep themselves from such sins as the world is guilty of, that they may not spy such in them. A godly man should not onely labor to be kept from outward defilement; that may be done by the strength of a natural conscience, without any sanctifying grace: and it should be a shame to one that hath grace, if he should not do that; if he cannot do that, how can he purge

Cap. 23. himself from secret, and spiritual evils that are in the heart?

Secondly, if you would walk so as to draw others in love to communion with you, walk in *singleness* and uprightness of heart. *Acts* 2.46, 47. They did eat their bread with gladness, and singleness of heart, praising God: mark what follows; having favor with all the people, and God added to the Church: Singleness of heart makes Church-communion lovely.

Quest. But what is that uprightness, and singleness of heart that we are to walk withal?

Answ. By that I mean this; namely, to be sure that there be an answerableness in our conversation unto all those principles of godliness that we profess: for take the most strict principles of Religion, and the men of the world cannot speak against them, and when it comes to, this is all they have to say, *Ah! if it were in truth, and in sincerity, it were something, but they are hypocrites*: they acknowledge the principles are right, but they think the principles are so strict, that it is impossible to walk up to them: *Ah! say they, give me one that does walk up to his principles, and we will say something to you.*

And therefore, you that are godly, consider of the many principles of godliness that you profess: as namely, that *the least sin* is a greater evil, then all the evils in the world; and labor that all your whole life may hold out this principle, fearing the least sin, and the least occasion of sin. It is our principle, that we must make *the Word the Rule of all our actions*: Now let your conversations hold out this principle before others; And that the *peace of conscience* is of infinite

What singleness of heart is.

infinite more value; then all the delights of the world: Hold out this principle; That the *glory of God* is the thing to be aimed at in all things. Now the care of Gods people, if they would so walk, as to draw others in love of communion with them, is not to talk of these things, but to hold them forth in their lives, that men that converse with them, may read them in their lives; Gods people should so walk, that if there were no talking of such principles, yet they may be found in their conversations. Cap. 23.

Thirdly, if you would so walk, as to draw others in love of communion with you, then walk so, that those that are without may see a constant evenness, and proportion in your ways, that one action may be proportionable to another; let them take us when they will, and where they will, we are always the same: though there be never so much forwardness in some of Gods ways, if there be not forwardness in others, there can be no conviction, and there is no beauty: As in nature, so in grace; The beauty of nature is proportion; the beauty of nature is not in the greatness of one member, or in colour, but in the proportion: So the beauty of a Christians conversation, lies in the proportion of a Christians conversation; that there may be suitableness between one thing and another, that the men of the world may not see us halt: Many are hot in some one thing, and remiss in others: I condemn not forwardness in any way of God, but where a man is forward in one thing, and remiss in another, there is a disproportion in his ways, he goes long and short; as where one leg is shorter then another, there must needs be halting; this is a dishonor to Religion, this takes away 3.

Cap. 23. the beauty of Religion, and such as these are, will never convince any of the excellency that is in communion with the Saints.

4. Fourthly, if you would walk so, as to draw others in love to communion with you, then labor for to be eminent in those things that the men of the world have skill in.

1. As first, the works of *justice:* The men of the world think men must be just in all their ways, and all their dealings; and though it be true there may be justice where there is onely morality, yet there can be no Religion where there is not Justice, for Religion teaches Justice more then *morality* does; it is a shameful thing for men that make profession of Religion, not to be raised above moralities: now when the men of the world that have skill in this, shall see that godliness teaches men to be just, and that their's is a more accurate justice then that which is in the world, this convinces men; but when they shall see men talking so much of *godliness*, and Church-*discipline*, and yet when they come to deal with them, they are then so cunning, and will fetch over men as well as any, as griping as any, and men know not where to finde them, these are burthensome Members to a Church, that wrong Religion: your injustice in dealing with men, is a greater evil then the injustice of any moral man, in this regard, the injustice of a moral man does not make men shy of dealing with all moral men, but injustice in you makes men shy of dealing with any that make profession of Religion, and to say, none are so deceitful as they; and though that objection does come usually from malice, yet it cannot be denyed, but those that

that make profession, give too too much advantage for it. Cap. 23.

Secondly, labor for an eminency in performing the duties of your relations, and your callings. As *wives* should fulfil their duties, and every one be faithful in the duty that God requires of their places, and if this be not in you, you may talk your hearts out of the excellency of communion with Gods people, they will not believe you: And therefore the Apostle, when he urges the Church of God so to walk as to convince others; mark how he instances in the duties of relation, 1 *Pet.* 2. 12. *Having your conversation honest amongst the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation:* But what good works must we do, which they beholding shall glorifie God in the day of visitation? You shall finde he instances in the duties of *relation*, as between *Magistrates* and *Subjects*, *Masters* and *Servants*, *Husbands* and *Wives*. 2.

And therefore, you *servants* that are under subjection, especially under carnal *Governors*, let them see, since you have joyned with Gods people, that you are more faithful and obedient then ever before, and that they never had any servant in their lives, so subject, and obedient, and faithful as you are, that did not make that profession that you do. And so *wives*, carry such respect, and shew such humility towards your *husbands*, though they be naught, that they may say, Since my wife made this profession of Religion, I finde it in her carriage; and so *children*. It is a wonderful shameful thing that any *servant* or *childe*

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childe, that is but civil, should go beyond a godly servant or childe in diligence, and obedience, and faithfulness; says *Jerome*, What a shameful thing is it, *That faith should not enable to do that, which Infidels are able to do?*

Ut non præsticet fides, quod præstitit infidelitas.

3. Thirdly, The men of the world have skill in peaceable dispositions, labor to be of a peaceable disposition: *Blessed are the peacemakers*; let them not see rigidness in your ways. The Jews observe upon *Exod.* 25.3. that there was no iron amongst the stuff of the Tabernacle: What do rigid iron dispositions in Gods Tabernacle, in Gods Church?

4. Fourthly, they have skill in affability, and courteousness; Religion does not teach men to be sowre, but as courteousness and affability is a moral vertue, so it is to be carried in a higher way in Christians then in others. Many men who have no grace, seem to carry themselves like Christians; what a shame then is it for Christians, who have grace, not to carry themselves like men?

5. Fifthly, the men of the world have skill in love, and therefore be eminent in that, that they may see your love towards one another, bearing one anothers burthens. As the curtains of the Tabernacle were joyned together by loops, so should the members of the Church be joyned one to another by love. In the Primitive times we finde the Heathens, and enemies of the Church, did acknowledge there were no people in the world did love one another so as Christians did. The Church of *Philadelphia* is blamed for nothing; *Philadelphia* signifies *brotherly love*; when brotherly love rules in Churches, they grow to a blameless conversation before God and man.

Sixthly,

Sixthly, be bountiful, and liberal: The men of the world having skill in these things, and they seeing no eminency of these in you, they say, Let them make what profession they will in those things we have no skill in, we believe them not, they are a company of false hearted people. Cap. 23. 6.

Fifthly, if you would walk so, as to draw others in love to communion with you, labor to manifest the power of godliness, by doing such things as the men of the world cannot do; if the men of the world can see, that men that make profession of Religion are able to do that they cannot do, they see now there is some reality in Religion. You know how it was with *Pharaoh* and his *Magicians*; all the while *Moses* wrought such things that *Pharaohs Magicians* could do, *Pharaoh* was not convinced; but when *Moses* did such things, that the *Magicians* could not do, this convinced them: and so for you to do that the men of the world do, or can do, this does not convince them; says Christ, *If I had not done such things as no man did, you had had no sin.*

Quest. What is it to do those things which the men of the world cannot do?

Answ. 1. First, the resisting of *strong temptations*; every slight temptation overcomes them, but when they shall see you stand out against powerful temptations, they see you have a power beyond theirs. When *Nebuchadnezzar* saw the three Children *in the fiery furnace*, and they were not touched by the fire, he was convinced; so when the men of the world shall see you in the midst of prevailing temptations, and you keep your selves untouched, they will be convinced, and

When a Christian withstraps the men of the world.

Cap. 23. and say, *Surely there is a power* with these *that we have not.*

2. Secondly, the overcoming of *strong passions*, this convinces them: When as those you live withal, shall know there was a time you were outragious, and forward at every thing that did displease you, and since God hath wrought on your hearts, you can be *meek*, and *patient*, and those passions and temptations cannot overcome you *now*, that did before. When Christ commanded the *winds* and *seas*, and they were still *at his word*, they wondred and said, *Who is this, that the winds and seas obey him?* And so, when you have storms and passions arise in you, and you by the word of God can make all quiet, men will wonder, and say, *Who is this?*

3. Thirdly, if you be able to deny your selves *in your wills* and *ends*, this is a thing they cannot do; but now the godly, if there come any word of God to shew their *wills* are not right, they do not only change the thing their will is upon, but their will is bowed to Gods word. And as it was with *David*, when he had *Saul* at an advantage, and might have had his own will upon *Saul*, and yet spared him, how did this convince *Saul?* Who having his Enemy, would have spared him? As if he had said, *If I had had thee at an advantage*, at my own will, *I must have had my ends*; And so is there any thing that the men of the world can see you may have your ends in, you should rather deny your selves in them.

Brethren, Gods people are to strive, and contend with the world above all people, and that for God; now then, that we may manifest unto the world, that when we do contend with them, that it is meerly for God,

God, when it comes to our selves, and our own causes, we should be the most yieldable people in the world. There is a time when we must contend with the world, our consciences put us upon it, and the cause of God puts us upon it, and then they say we are stubborn proud spirits; now to take off this reproach, and to convince them, it is not self-will; therefore when it is onely your own cause, yield to the utmost you can, and this will convince them, when you do not yield, that it is not for self, but for God, and conscience. Cap. 23.

Fourthly, do good for evil, this is that which the men of the world cannot do. We must labor to do some singular thing for God; if you onely do good for good, the Publicans can do so, but we must do good for evil. As it is reported of Bishop *Cranmer*, they used to say of him, *If they would have Bishop* Cranmer *their friend, let them do him some ill turn*: Do you not think how you may be even with them that have done you an ill turn, but rather go home, and all the way you are going, be musing, and studying how you may return some good to that man that hath done you wrong, and so you shall not be *even* with him, but above him; by this you shall *heap coals of fire upon his head*: This beseems the people of God, that are the peculiar of God. It was a notable speech that *Balaam* had in *Numbers* 23. 9. *Lo, the people shall dwell alone, and shall not be reckoned among the Nations*: They are a people peculiar amongst themselves; if they be such a people as are so peculiar, as they must not be reckoned amongst the Nations, then they must do such things, as cannot be reckoned amongst the ways and works of the Nations. 4.

Cap. 23. Nations. If we should read all Authors of the Heathens, yet we may finde such things in Gods people, as we cannot finde in all the Authors.

5. Fifthly, be *joyful in affliction*, rejoycing in God and Christ, then when all outward delight fails in very convincing: If people speak so much of faith, *and living by faith* on the promises, and yet if they be croſt in any thing in the world, their hearts are as low and sinking as the hearts of any; when men of the world see this, they say, Where is all their *faith?* But if they see when affliction comes, even such as would make their hearts sink, and the people of God carry them out chearfully, they will say, *Surely there is some real principle in them that we cannot see.* As *Justin Martyr*, when he saw the Christians suffer such great things so chearfully, says he, *Surely these men have more then the men of the world, they have other principles*, and so he enquired what maner of people they were, and so came to embrace the truth.

It is not so much to be merry and joyful over their cups; the people of God cannot be merry and joyful in sensual delights, but put them into afflictions and hardships, and they can be chearful more then you, they are not so dumpish and sad as the men of the world think they are. Christ said, *I have meat to eat of which you know not of:* The light of the *candle* is fed with stinking tallow, but the light of the Sun hath influence from Heaven to feed it, and so is not soon blown out: And so the joys of Gods people have other matter to feed them, and are not so soon puffed out as the joys of the world.

Sixthly,

Sixthly, in the people of God there ſhould be *ſeriouſneſs* mixed with chearfulneſs, and the mixture of both theſe makes Religion beautiful; for if profeſſors of Religion will be merry, they preſently run into a lightneſs, and vanity of Spirit; and if they think to be ſerious, they preſently grow dumpiſh and ſullen; but if we could do ſo, be ſo chearful in our way, as to manifeſt ſeriouſneſs, and ſo ſerious, as to manifeſt chearfulneſs, this will be a mighty convincement to the world. Cap. 23. 6.

Seventhly, the men of the world cannot be humble in the encreaſe of *gifts*; but the more encreaſe of gifts Gods people have, the more humble they ſhould be. They ſhall ſee ſince the people of God did cloſe one with another, they are encreaſed in gifts; a poor boy, or girl, or ſervant, that underſtood nothing before, *now* they can underſtand more, and with their underſtanding their hearts are more humble then before; this is a great convincement, That in the exerciſe of your gifts, there may not appear much of *your ſelves*, but much *of God*, is that you ſhould much labor after in the exerciſe of your gifts; let them ſee that God hath acquainted you with ſuch divine myſteries, as ſhould make them admire; Gods people ſhould not onely labor to have words that are flat, but to have ſuch gifts, as that they ſhould know the ſecrets of God, and of their own hearts, and of the hearts of others. You know when he in 1 *Cor.* 14. that was ignorant came into the Church, and ſaw gifts ſo exerciſed, as the ſecrets of his heart were opened, he ſaid, *Surely God is there.* We ſhould not exerciſe gifts ſo, as to ſhew our parts in them, but exerciſe them in ſuch an humble maner, as to convince the 7.

Cap. 23. the world of the excellency in communion with the Saints.

O brethren, labor to practice these things: O what a blessed thing were it that all of us might come to convert souls! Though *women* may not preach in the Church, they may preach abroad in their *lives*, and in their *families*, by their humble and godly conversations; 1 *Cor.* 7. 16. *What knowest thou, O wife, whether thou shalt save thy husband?* Labor so to walk, as some soul may bless God for you, and bless God for your joyning with his people: Heretofore I was a poor ignorant wretch, and minded nothing but to satisfie the flesh, and heard many Sermons, and they never wrought upon me, but now I see the holy conversation of such, this works upon me; No member of a Church should satisfie himself, until he have seen himself to work upon some by his conversation. The people that God intends to bring to joyn with his Church, are said *to flye like Doves to their windows*, *Isaiah* 60. 8. Now *Doves* love white, clean, and lightsome places; wherefore such should be our conversations, so *white*, *clean*, and *lightsome*, as those in whom God begins any work of grace, to be of Dove-like dispositions, may come flying to us; and this is the fourth branch of the exhortation.

5. Fifthly, if there be so much good to be had in this *communion*, labor to walk so one with another, that when any come to joyn with you, they may finde that made good which they heard of: though they do suffer affliction to come and joyn with you, yet when they are come in, they may finde all made up, that they may say, *Before* I heard by the speech of

of others, there was such a comfortable life in communion with such, which made me venture much, and *now* I have found it made up to the full; yea, half of it was not told to me: O let us not give occasion to any to go and complain to God, and say, I heard there was much good to be had in communion with thy people, and thereupon I was content to venture much to enjoy it, and now I finde no such thing, I finde nothing but jealousies, and wranglings, and pride, and as much earthlinesse as before: If you give any occasion to go to God, and to make his moan thus, it will go ill with you; but give occasion to others to bless God for you: therefore let there be a sweet union among you. It is a promise in *Zeph.*3. *They shall serve the Lord with one consent*, with one *shoulder*, so the words are: So every one of you should set your selves to serve the Lord, quickning one anothers spirits, careful for one anothers good. Cap. 23.

And when you come together, bring your *living ends* together: When you lay brands together, you do not lay the dead ends together, they will never kindle, but you lay the living burning ends together, and so they kindle: And so when you come together, lay your living ends together, that when you go away, you may say, I feel my heart warmed; you should never meet together, but that you might bless God for your meeting, and by this you shall shew there is a power in this Ordinance of God.

It is observable, the great strength that there is in a civil Ordinance, one would think there should be more in a spiritual Ordinance: How comes it

Cap. 23. to pass, that two, that it may be a moneth or two before were meer strangers, and yet they coming to joyn in marriage, if it be a true joyning, their hearts close more together, then to *Father* or *Mother*, to their children, that came out of their own bodies, or *brother*, or *sisters* that lay in the same womb, they cannot have their hearts so knit together, as these two have: From whence comes this? From the vertue of Gods Ordinance; if it were not an Ordinance of God, it could not produce such an effect: If *marriage*, which is an Ordinance of God in civil things, and so a civil Ordinance, have such power to unite the heart, how much more spiritual *Ordinances*, and *communion*, which is the highest Ordinance for uniting the heart? and therefore we should look for more then a natural power in it: For people to love one another, and to do good to one another, hath a natural power to unite the heart; But do you look upon this communion as having the greatest power to unite the heart, by vertue of an Ordinance, that so all who have suffered never so much to joyn with you, may see all recompenced up to the full, and never have a repenting thought for that they have suffered and ventured.

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CHAP. XXIV.

We should satisfie our selves in communion with the Saints, and improve it to the utmost advantage we can.

AGain, another branch of the exhortation is this; if there be so much good to be had in this *communion*, labor to satisfie your selves in it, so as to take heed of breaking from it; the forsaking the assemblies of the Saints, is made by the Apostle an argument of Apostacy, *Heb.* 10. 25. *Not forsaking the assembling our selves together, as the maner of some is.* Do not think to go and make up your comfort with going, and joyning with the world. Certainly, when men that are members of a Church shall for form come and joyn with Gods people, but their consciences tell them, when they are in the world, their hearts are more content and satisfied; this is an argument of a carnal heart, that hath dallied with God. It is a dishonor to godly men; as men that are raised to high priviledges, count it a dishonor to company with those that are mean. Those who were free of the City of *Rome*, were not to be free of any other place. It is enough that we are Citizens of the *new Jeruſalem*, let us satisfie our selves in this. 6.

Godly men, though never so poor, are to look upon those who are carnal, as base and vile, especially to think to take satisfaction in *eating*, and *drinking*, and *playing* with them, when as there are such holy Ordinances, and high priviledges with Gods people, to satisfie your selves in, and in those your hearts

Cap. 24. withdraw from them; Certainly, your hearts must needs be very carnal and sensual: Can God take it well at thy hands, to go and shake hands with his enemies? *Job* 8: 20. God will not take the wicked by the hand; so it is in some of your books; Why then will you? Canst thou be in any place where thou seest God dishonored, and be merry? Certainly, the sight of sin, wheresoever it is committed, should cause horror in the heart; thus it was with *David*, *Psalm* 119. 53. *Horror hath taken hold upon me, because of the wicked that forsake thy Law*: It should make men forbear to come into such company where they see sin committed.

It is reported of *Mezentius* the *Hetrurian* Tyrant, that he devised this torment, to chain *a live man*, and *a dead man* together, and so wheresoever he went, he should have the *dead man* to rot before him, and stink in his nostrils, till he was poysoned with it: Surely this was a great misery, a most grievous death: And Gods people should count it as great an evil to have filthy *dead wretches*, that are unsavoury in any thing that is good, *to be joyned* with them: *David* prays in *Psal.* 26. 9. *Gather not my soul with sinners*: Would you not have your souls gathered with sinners hereafter? for the present take heed of joyning with them. It was the prayer once that I have heard of a good Gentlewoman, when she was to dye, being in much trouble of conscience, *O Lord, let me not go to hell where the wicked are*; for *Lord thou knowest, I never loved their company here*: She prayed with *David*, *Lord gather not my soul with sinners*: If you would have evidence that God will not gather your souls to sinners, but that he will

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will gather them to the godly, labor to satisfie your souls with Gods people.

Seventhly, if there be so much good in this way, labor to improve it to the utmost: *Wherefore is there a price in the hand of a fool?* This is a great price; if many had seen the days that we have seen, how would they have blessed God? what use would they have made of them? Seeing God therefore hath given you this opportunity, improve it: if you have any advantage in your trading, you will improve it. Take heed of such things as may hinder that good you may have in communion with the Saints: What are they?

What hinders our profiting by the Saints communion.

The first thing that I would forewarn Christians of, it is *sullennesse of spirit*, that makes them love *solitarinesse* rather then communion; and this is amongst many that have true grace: and certainly it comes sometimes from abundance of pride, for if they come among others, they think they shall discover their weakness, and rather then they will discover their weakness, they will deprive themselves of all that good which they might have. Consider how unfaithfully you deal with God, God hath given you a talent, and you are not to wrap it up in a napkin, but to use it for God. Again, it is a wrong to the Church, for your *gifts* are not your own, but the Church hath an interest in them, and therefore you are to use them for their good. Again, you do much wrong to the Ordinance of God, when you do prefer the contenting of a pettish humor, before the Ordinance of God. God threatens it as a judgement, *Hosea* 4. 16. *To feed his people as a Lamb in a large place*; that is, to scatter them from the

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fold, that they ſhould go one and one, as a *Lamb* bleating alone in the wilde wilderneſs: take heed you do not bring it upon your ſelves.

Danger of *ſolitarineſs.*

Again, there is a great deal of danger in this ſolitarineſs of ſpirit.

1. Firſt, there will ſoon grow a wonderful drineſs, and barrenneſs of ſpirit: It is juſt with God to deprive men of *gifts*, that have not hearts to improve the gifts that God hath given them.

2. Again, you will be ready to run into error, and ſtrange conceits; for if you obſerve the workings of your hearts, you have ſtrange opinions of things, and think you are ſure of them, and when you come amongſt others, though you could not ſee the weakneſs of your opinions, others can quickly ſee them, whereas if you will not come amongſt them, but be ſtiff in your opinions, you may run into errors.

3. Again, you will be lyable to the temptations of Satan; immoderate ſolitarineſs, is joyned with immoderate melancholy, which is the common ſhop of the Devil for to forge his temptations in, and it is a great evil to keep the Devils temptations cloſe; and therefore come into communion with the Saints.

2. And ſecondly, when you do come into communion, take heed of *pride*; pride ſometimes keeps away from communion, and *pride* is a great hinderance to the benefit of communion: As round things do not joyn but onely in one point, but take flat things, and they joyn in every point; and ſo hearts ſwoln with *pride* cannot joyn with others, but onely in ſuch particulars as will ſerve their turns, but if we have

have plain hearts, we will close in all things. If a bladder be blown with wind, when you touch it or handle it, it goes away, but when it is pricked, it falls, and you may handle it: so hearts that are swoln with pride, will not close as low humble hearts will. A swoln member is fit for nothing, but all members must serve that; As a gouty leg, all the members must tend that, but it is unfit to be serviceable to any: and so *a proud heart*, it expects every one should attend it, but when it comes to be serviceable to any, it is unfit. Cap. 24.

Thirdly, take heed of *envying* at the gifts and graces of one another; the wicked men of the world do envy one another, because the good they look upon as their last end, is so strait, that if one have much room, the other is straitned; but the godly need not be straitned, their good is in God, and they have place enough to expatiate themselves, and satisfie themselves. If men were riding or sailing in a narrow passage, they would envy him that were sailing before them, that hinders; but in the Sea they do not envy them, because they have room enough to sail: So in Christians that place their happiness in God, where there is room enough, there should not be envy. 3.

Fourthly, take heed of *pettishness*, and *frowardness*, or *passions*, these do darken communion: the meek spirit is fit for communion. *Moses* suffered much for communion with Gods people, and indeed he was fit to get good, and to do good by *communion*, he was *the meekest man upon earth*. 4.

Fifthly, take heed of *self-ends* in communion: when men are so politick, as to wheel about their 5.

Cap.24. *own ends*, and not seem to aym at such things, this hinders the sweetness of *communion*, and though such may carry things a while, as not to be discerned, yet at last they will be discerned to have self-ends, and all will be shy of them. If you would have sweet communion indeed, labor for open hearts to one another, that you may trust one another.

6. Sixthly, labor so to *improve your communion now*, as every time you do enjoy it, it may make your hearts to spring, putting you in minde of that blessed communion you shall have with God, and his people; and think thus, If we finde so much joy, in enjoying communion with Gods people here, what will there be in that communion our souls shall have in Heaven, when we shall not onely have communion with some few of Gods servants, but with all, *Abraham*, *Isaac*, and *Jacob*, and all the *Prophets*, and *Patriarchs?* As *Cicero* hath a notable speech concerning the happiness of his death; O famous day, that I shall go to the counsels of those famous men, that I shall go from this rout of people, and go and converse with those famous men! But brethren, for us to think that we through Gods mercy, here have communion with Gods people, and shall hereafter enjoy communion with the Saints of God for ever, what is it worth the enduring? if it were but the enjoying of communion with *Moses* alone, it were worth all you have endured; and therefore comfort your selves for the present in that you have, and let your hearts be raised in hope of better things hereafter, when you shall have them perfect. Now we rejoyce that we are with Gods people, if they be conferring about any

O præclarum diem, cùm ad illud animorũ Concilium cœtumque proficiscar; & cum ex hac turba & colluvione discedam: proficiscar enim non ad eos solum viros de quibus ante dixi, sed etiam ad Catonem meum, &c. Cicero de senectute.

any thing of God and Christ; but hereafter we shall see nothing but God in his Saints, we shall see the full glory of God shining in them; then the very bodies of the Saints shall shine more glorious then the *Sun*; How glorious shall their souls be then? There shall *then* be no more danger of fallings out, and frampold carriages, no more jealousies and suspitions, but we shall see the image of God perfectly in them; and we shall have perfect love to rejoyce in the salvation of any as in your own salvation, and then we shall be with them in all holy exercises: It is good to be with Gods people, to trade with them, but better to be with them to *pray* with them, to receive *Sacraments* with them; the better the exercise is, the better it is to be with them: Then what is it to enjoy communion with them, and to be always in holy exercises, always singing praises *to the Lamb*, and giving glory to him *that sitteth on the Throne for evermore*, blessing God for the great Mystery of the Gospel? And therefore improve your communion so here, as not onely to put you in minde of your communion hereafter, but to prepare and fit your souls for it: And thus is this point finished; and now we are come to the seventh and last Doctrinal point, out of *Moses his Choice*, which is from the last words of the Verse, *Then to enjoy the pleasures of sin for a season.* Cap. 24.

The Doctrinal Conclusion is this:

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CHAP. XXV.

Whatsoever is but for a season, cannot satisfie a gracious heart.

Doct. 7. *THat whatsoever is but for a season, cannot satisfie a gracious heart:* Or, *Nothing but that which is eternal, can satisfie a gracious heart.*

Moses, if he would have been satisfied with any thing that abided but for a season, he might have had satisfaction enough; but his heart was set upon eternity, and therefore could have no satisfaction in things that were but for a season. St. *Paul* says in 2 *Cor.* 4. 18. *We look not at things that are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.* We do not so much as look at things seen, for they are temporal, but there are other things that our hearts are upon, which are eternal; we look not at things that are seen, but at things not seen: The word notes these two things especially, not onely that we believe things that are not seen, eternal things, but we look at them, we minde them; we do not much minde things that are temporal, but eternal things are minded of us.

Μὴ σκοπούντων. Secondly, we do not make things that are *seen*, that are *temporal*, to be our scope and aim; that which satisfies the heart, is that which is looked at as the end, and aim, and scope of the spirit: so that if a man could look at things seen as his aim and scope, they would satisfie him, but nothing that is seen can be the scope and aim of a gracious heart, but eternal things are his scope and aim, and therefore they satisfie him.

That

That nothing which is but for a season, can satisfie a heart rightly principled, appears :

Cap. 25. No temporal thing can satisfie a *spiritual heart.*

First, because there is no proportion between an immortal soul, and fading transitory things ; indeed the sensitive soul that does depend upon the present temper of the body, that is satisfied onely with present things, and the reason is, because it depends upon that which is present ; but the rational soul being immortal, and not depending upon any such thing, whatsoever it be that continues not for ever, cannot satisfie it.

Secondly, a gracious heart knows the things of eternity after another maner then any other does, God hath revealed eternal things to it, and upon the sight of those eternal things, it comes to know it is taken off from all temporal things ; for all temporal things, be they never so glorious, yet in comparison of eternal, they are but as the point of a centre to an infinite circumference : Indeed while a man knows no better then temporal things, the heart is let out upon them, as the greatest good, but when it comes to know the things of eternity, the heart is greatned, and all temporal things are but small to that soul ; when it comes to know what an eternal God is, and what an eternal crown is, and an eternal inheritance, when it knows that God does intend to communicate himself eternally to his creature, it cannot be satisfied, unless it knows it shall live to enjoy those things that God shall communicate eternally. 2.

Thirdly, a gracious spirit hath received an eternal principle within it, that does work the heart beyond things for a season, that works the heart all to eternity ; for the work of Grace that is in the soul, it is

Cap. 25. is begotten of the immortal seed of the Word, and it is an eternal principle, that is infused by God into it, and therefore it works beyond things that are for a season; every creature works according to the nature of its principles; as sensitive creatures according unto sensitive principles, and rational creatures according unto rational principles, but grace is beyond reason, and is of an everlasting nature, and therefore it works the heart beyond all that is but for a season.

4. Fourthly, a gracious heart cannot be satisfied with things that are but for a season, because God hath loved such a heart with an eternal love, and there is the impression of the same love in the soul, that carries the soul to God in some measure with that love wherewith it is loved, that causes the soul to love God with an eternal love, and not to be satisfied with any work of love that it can work in time; and therefore grace must have eternity for to manifest the love again that it hath to God, or else it hath not a love proportionable in its measure to the love wherewith God hath loved it, but that is in every gracious heart.

5 Fifthly, there is a kinde of image of Gods *infiniteness* in the souls of men, and according to this print of Gods infiniteness, the enjoyment of God is desired, where the heart is gracious: though it is true, our souls are not infinite creatures in themselves, yet having a print of Gods infiniteness upon them, they manifest this in their infinite desires; and because they cannot enjoy an actual infinite good in themselves, therefore they desire an infinite good in duration at least; let there be never so much good, yea,

yea, as much as an infinite power can let out for present good, yet this does not satisfie the soul, unless it can have it infinitely for duration; for an enlightned soul knows that it is not capable to hold that good that an infinite God can, and hath a purpose to communicate to his creature, if it should come all together, therefore it desires to enjoy communication of what good it is capable of to all eternity. To receive good from God is not sufficient, except it be received in an infinite way; now it cannot receive any thing infinite for the present, and therefore it must have it in an infinite way in regard of duration. Cap. 25.

Sixthly, there is nothing that is but for a season, can satisfie a gracious heart, but it must be some *eternal thing*, because such a one hath received light from God to understand the infinite consequence of *eternity*, to make any good to be infinite, or any evil to be infinite: When as one enjoys any *good*, and knows it shall continue infinitely, it makes that present good to have a kinde of *infiniteness in it*; and and so for evil, if there be any evil upon the heart, though the evil should be never so little, yet if it be an evil, and the soul knows it must continue infinitely, it puts a kinde of *infiniteness* to every moment; and that is the principal thing that makes the misery of the damned to be so miserable, and the happiness of the godly so happy; they are not onely *happy* and miserable, because they shall be happy and *miserable* for ever, but because they know there is *continance* in happiness, and in misery; their knowledge of this is that which puts infinite weight upon every moment. 6.

Suppose a beast should have happiness suitable to its

Cap. 25. its nature for eternity, that would come infinitely short of the happineſs of a rational creature, that knows wherein happineſs conſiſts, and what eternity is; for the beaſt enjoys nothing but the preſent happineſs, but a reaſonable creature it hath happineſs for the preſent, and it can by the thoughts of the minde fetch in the infiniteneſs of the duration, and put it upon the preſent content it receives, and ſo have infinite ſatisfaction every moment: And ſo for miſery; it were not ſo much if God by his power ſhould hold a brute beaſt in the fire eternally, as if a man were in miſery; becauſe though it hath pains, yet it hath no thought of future pains, but what it now feels: But if a rational creature be in miſery, by the thoughts of his minde, he can fetch all the pains that ſhall be in hundred thouſands of years, and put them upon that inſtant, and this makes it to be miſerable indeed, in a kinde of infiniteneſs, beyond that which any other creature is capable of.

You think to be tortured with fire is miſerable, and to be ſo eternally is miſerable; but there is ſomething more, every inſtant you ſhall be in miſery, there ſhall be a kinde of infiniteneſs, becauſe you ſhall by your thoughts bring whatſoever is to come, and put it upon the preſent moment, and nothing can ſwallow up a mans ſpirit ſo much as this, if he underſtands eternity. Now then a gracious heart that knows this, that knows what the conſequence of eternity is, cannot be ſatisfied, except it hath made good proviſion for eternity; whatſoever it enjoys for the preſent, cannot ſatisfie the ſoul, unleſs it hath made good proviſion for that which it underſtands, to be of ſuch infinite conſequence as it is. A ſoul that underſtands the

the consequence of eternity, sees it as an infinite Ocean, that it is lanching into, and must for ever swim in: Now if a man were to go a voyage in the vast Ocean, that he must go thousands of miles, could he be content that he had made provision of such a Vessel, that he could make shift to get over some narrow water with? so it is here; yea, this similitude comes short of the expression of the folly of any that knows any thing concerning eternity, to think to satisfie themselves in any thing that is but for a season; for any thing that is but for a season, let it be for as long a season as you will, if it were for *Methuselahs* season, that is but as some small Brook, and what is this to the going of many thousand miles in the infinite vast Ocean? and therefore a gracious heart knowing the vastness of it, except it hath made some provision for it, can never be quieted with what it can enjoy for a season. Cap. 25.

Seventhly, a gracious heart cannot be satisfied in any thing that is but for a season, because there is nothing that is but for a season, but it can make the *end* of it as really present; If so be that the end of things that are but for a season were present, they could not satisfie: Now a gracious heart makes the end of all things that are but for a season to be really present: If *grace* enables a man to make the things of God, and eternal things to be *present*, much more will grace in the heart make the end of all worldly things to be *really* present: Now a gracious heart being wise, and considering, and looking upon these things that are but for a season, as if the end now were; hence it is that it hath the same judgement of things that are but for a season now, as it shall 7.

Cap. 25. No love can be satisfying, when i love *tanquam ossura.*

shall have when the end of all shall be: Now when the end of all things we enjoy for a season is come, then every man will see the vanity of them, and cry out of them, and say they will not satisfie: Yea, we shall not onely see the vanity of them, but in some respect see it a greater misery, then if we had never enjoyed them; now that thing which will not onely fail us, but when it shall fail us, it will be a greater vexation to us that we had them, then if we had never enjoyed it, certainly they which know this cannot be satisfied with it.

8. Eighthly, a gracious heart makes use of all the experiences that it hath had of the vanity of the creature, of all things that are but for a season; when God in the way of his providence gives to one that is gracious, experience of things, he will treasure up his experience: vain light hearts, though God do give them experience of the vanity of the creature, and of things that are but for a season, they do not treasure up their experiences, but though they cry out of the vanity of the creature at some time, yet they run out again as greedily in their desires after it as before: but a gracious heart findes when God takes away the creature, wherein it had placed a great deal of confidence, God hath shewed it how fading it was, and the setled condition of it is nothing but vanity: and so the experience of the vanity of former things, does take off his heart from any thing that it looks upon as abiding for a season.

9. Lastly, that which is but for a season, does want an especial ingredient in it, which is required for satisfaction: the special ingredient unto satisfaction, is security, that there may be soul-safe security. *Augustine*

Auguſtine ſays, The ſoul cannot enjoy any thing freely with ſatisfaction, unleſs it can enjoy it with ſecurity: Now when the ſoul enjoys a thing for a ſeaſon, it cannot be ſatisfied, becauſe it muſt be ſolicitous to provide ſomething when that is gone, which it hath for the preſent. So that theſe arguments being put together, you may ſee evidently, Nothing that is for a *ſeaſon* can give ſatisfaction to a gracious heart. Having laid theſe things in the explication of the point, all that we have to do is to apply it. Cap. 25.

Uſe. Hence we may ſee the excellency of a true gracious ſpirit: where there is grace in the ſoul, it puts a wonderful excellency upon the ſoul, as in many other reſpects, ſo this one does wonderfully declare the excellency of a gracious heart, that it is ſo *raiſed*, ſo *enlarged*, ſo *greatned*, that nothing that is for a *ſeaſon* can ſatisfie it, but it looks for things *beyond* a ſeaſon. Let all the world, the things that are in Heaven and Earth, preſent themſelves to the ſoul to ſatisfie it, the ſoul will ſay, *What are you*, *temporal* or *eternal?* If the anſwer be given *temporal*, the ſoul rejects them, and puts them off as too mean things to be ſatisfaction for it; If you had brought *eternity* with you, ſays the ſoul, I could have embraced you, and cloſed with you, and have been ſatisfied in the enjoyment of you, but if the inſcription of eternity be not in you, you are too mean for me, my happineſs is not here, I muſt look higher, I am loſt for ever if I do not look higher then theſe things. When *Baſil* was offered money and preferment to tempt him, he anſwers, *Give money that may laſt for ever, and glory that may eternally flouriſh.*

Pecuniam da quæ permaneat ac cõtinuò duret, gloriam quæ ſemper floreat. Baſil in 40. Martyrs

Cap. 26.

CHAP. XXVI.

Perſwaſions to take off the heart from temporal things.

2. SEcondly, hence let us all make uſe of this Argument, to take off our ſpirits from all earthly things that are here below; Let us look upon all things in the world as under this notion, that they are but for a ſeaſon, and let us improve this argument to the utmoſt that poſſibly we can, for the working our hearts off from the things of this world. The beauty of all worldly things is but as a fair picture drawn upon the Ice, that melts away with it; *The faſhion of this world paſſeth away.* When *Alexander* ſaw himſelf wounded, and in danger of death, he then ſaw the vanity of thoſe flatterers that would have perſwaded him he was *a God:* So when we ſee thoſe things upon which we ſet our hearts, as if our chief good, as if a Deity were in them, to be wounded, and ready to periſh, let us learn to alter our thoughts of them, to take off our hearts from them.

Much may be done in the improving of this argument, of the fading vaniſhing nature of creature-comforts: the Scripture makes much uſe of it, to take off the hearts of People from them; *Why wilt thou ſet thy heart upon that which is not? Riches have wings and will fly away.* It charges them that have riches, that they *truſt not in uncertain riches: Man that is made in honor abides not; They ſing to the Tabret and Harp, and make merry, and in a moment they go down to hell.* This *Moſes* argument, is the ſtrong

Scripture

Scripture argument: there is nothing but *uncertainty, mutability, vanity*, upon every creature that is here below. The fashion of the world passeth away, and the lustre of it; there is no enduring substance here: Those in the *Hebrews* were content to part with any thing that endured but for *a season*, so they might have an *enduring substance*: and so *Abraham looked for a City that had foundations*, Heb. 11. 10. these cities have no foundations. Cap. 26.

All earthly things are like the earth it self, it hangs upon nothing, *Job* 26. 7. and therefore there can be no certainty in them, no continuance in the enjoyment of them: neither will the things of this world abide, they perish in the using of them, and that which perishes in the using, we must not set our hearts upon. Its the expression of *Gregory Nyssen*, The things of the world are as if a man were writing upon the water with his finger, as any thing is written, the impression vanishes, and nothing appears; not as one were writing upon the sand or dust, which although any little wind blows smooth, yet it stays a while till the wind riseth: So the creature is not *vain* onely, because it leaves us after a while, but the comfort of the creature leaves us in the using.

Nulla res longa mortalium est, omnisque fœlicitas seculi dum tenetur amittitur. Hieron. in Esay 38.

Seneca says, *We live amongst things that are perishing*. We hear much of the vanity of the creature, and we can speak much of it, but how is it improved? how if you perish eternally for setting your hearts upon these things? and notwithstanding all your talk, this dreadful noise shall be heard from you, *We have lost eternity, for setting our hearts upon things that were for a season*. It is a notable speech that *Ambrose* hath; *Why will you make that which*

Inter peritura vivimus. Cur ea quæ ad usum diuturna esse non possunt, ad supplicium diuturna deposces? Ambros. in Luc 4. T 5.

Cap. 26.

cannot be eternal for use, *eternal for punishment?* It is fading, in regard of the use, but it proves to be eternal in regard of the punishment.

Therefore when any temptation comes, to draw your hearts to any thing that gives content to the flesh for a season, O that you might improve this Argument to resist the temptation! What, shall I while away that time I have to improve for eternity to seek after you, and take content and pleasure in you? you are not onely *temporal* your selves, but you do hazard the loss of eternal things, and hazard the bringing of eternal evils. And therefore do not think it much that I press this argument, because it is ordinary: all that perish, *perish* because they set their hearts upon that which is for a season: and therefore though the knowledge of this in some general notion be ordinary, yet the truth is, to know it powerfully indeed, and effectually, it is a riddle to the world.

It is a notable place we have in *Psalm* 49. 3, 4. The whole scope of the Psalm, is to shew the happy secure estate of the godly in all troubles, and the vanishing condition of all ungodly in prosperity; now mark how he calls to us in the beginning of this Psalm, to hearken to this argument: We might say, this is an argument we have heard a hundred times, and know what it is, Why should we hearken so? Though you think this is an ordinary Theam, yet this is the great wisdom, and understanding of a gracious heart to know; this is the dark saying that I will open, so says the Psalmist, *My mouth shall speak of wisdom, and the meditation of my heart shall*

shall be of understanding, I will open my dark saying: Cap. 26.
So when you hear us speaking of this argument, you say, This is an ordinary argument; but the true knowledge of it is a dark hidden thing to the men of the world, and it is the work of the Spirit of God, to make men know this truly: and when God works any saving work upon the soul, he begins in this way, to settle upon the soul this truth, That all the things that it hath satisfied it self in, are fading; and what is a year or two, to enjoy all the contentments my heart can desire, if then I must be gone, and bid farewel to all? have not I an immortal soul? and when shall be the time that I shall provide for eternity? And therefore I beseech you look into this argument, and ponder it a little more.

There are three *worms* that are in every thing of the world, to eat out the strength of it, and make it fading.

First, the worm that is bred in the natural principles; the things that we set our hearts upon, are made of fading principles.

Secondly, there is the worm of the *general curse* that is come upon them by mans sin.

Thirdly, there is another worm, and that is the *particular curse* that we bring upon the creatures, by our own proper sins, as especially when we set our hearts upon any fading transitory things below: all things in the world are subject to vanity by the *general curse*, but the *particular curse* makes them more vain: and shall we think to satisfie our selves in the things of the world, that have these *three worms*, feeding upon them continually, to eat out the strength of them?

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What are your hearts upon? I urge it upon you as in the name of God, and answer in your secret thoughts, What are your hearts upon? either upon things that are for a season, or eternal? Things that are eternal, you look upon them as high notional things, that never took up your thoughts much: but to go into company, and eat, and drink, and laugh, and get money; these are the things that are but for a season, and these your hearts close with, and bless themselves in. What are become of all those that have had as great dealings, and as many merry meetings as you, and have satisfied the flesh as much as you? they are gone, rotten in their graves, and their souls it may be crying under the wrath of an infinite God, and all their bravery and delight at an end; would you be in their condition? It is a good observation of *Abulensis*, to shew to us the vanity of all worldly excellency, that those who have been the most glorious, in what man accounts glorious and excellent, have had inglorious ends, by which their glory hath been stained; and thereby our hearts might be taken off from such things, and set upon those things which are so glorious as they will make us for ever glorious. He instances in *Sampson* for *strength*, and yet what a contemptible end had he? So *Absolom* for beauty; *Achitophel* for policy; *Asael* for swiftness; *Alexander* for great conquests, and yet after twelve years poysoned. He instances likewise in *Kingdoms*; the *Chaldæan*, *Persian*, *Græcian*, *Roman*, how soon were they gone? It is a notable speech *Augustine* hath: Go, (says he) and mark and attend the Sepulchres of rich men, and when you see their rotten bones, consider who they once

Abulensis in 2. Regū c. 19. & 20. & in c. 17. q. 21

Quoties juxta sepulchrum divitis transitis, rogo vos ut diligenter inspiciatis, Ubi sunt eorū divitiæ vel ornamenta, ubi gloria, ubi luxuriæ, ubi voluptas, &c? Attende ad me et intelligc, considera me, & vel sic tibi horreat luxuria tua, vel avaritia tua, hoc quod tu es ego fui, et quod ego sum, modo tu eris; vide pulverē meum, & relinq; desiderium tuum. Aug. Serm. 66. ad fratres in Eremo

once were, and know they do cry unto you; O you men, why do you seek so much to satisfie your selves in these fading things, and heap upon your selves vexation, to attain happiness for your selves in these things? Consider our bones here, and be struck with astonishment, to abhor your luxury and covetousness; for, says he, they cry thus to you, *You now are, and we were, and time will be, when you shall be what we are.* Cap. 26.

And then consider with your selves, what a doleful condition that man is in, that hath set his heart upon things that are for a *season*: When those are at an end, he may say, Now the thoughts of my heart, and all my hopes are at an end; now I must bid an eternal farewel to all my comforts, to *husband*, and *wife*, and *neighbors*, and *friends*, and *companions*; I shall never meet with you more, and never have mirth and jollity, and sporting, and gaming any more, but I must bid farewel to all, the *Sun* is set, and the *season* is at an end for all my comfort, and before me I see an infinite vast Ocean, and I must lanch into it; Lord, what provision have I for it? What a dreadful shreek will that soul give, that sees an infinite Ocean it must lanch into, and sees no provision that it hath made for it? Indeed those that dye, and are besotted, and know nothing of this infinite Ocean that they must lanch into, they are never troubled; but those that dye, and their consciences are enlightned, they have given a most dreadful shreek, to see themselves lanching into an infinite Ocean of scalding Lead, and must swim naked in it for ever.

And therefore improve this argument, to take off

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your hearts from things below, and say, What good will it be to me that I have been merry, and would have my will? I came to hear the word, and that was working to pull my lust from me, but my heart was set upon my lust, and I would have it: When my lust shall be at an end, what good will it be to me, to remember I had my lust and pleasure, and delight? This will afford little comfort after it is gone: You may live a year or two, and be drunk many a time that while, and have pleasure in uncleanness, and besot your selves; consider, many have had pleasures in the flesh, that now are gone, and within two or three years it may be said of you, Such a one was at such a Sermon, and heard, That all things that endure but for a season would not satisfie, and now he is gone; and if you will satisfie your selves in these things that are for a *season*, you may cry out in the anguish of your souls, and say, Such a day such an argument was treated upon, and I heard, Nothing that is but for a season will satisfie the heart, and how I should hazard my eternal happiness, if I set my heart upon them; And I heard, I had not onely a little River to swim over, but an infinite Ocean to lanch into, and yet I have sought after these things that are but for a *season*, to satisfie my flesh in them; now my season is gone, and I am lanching into eternity, the Lord knows what shall become of me.

O Dii, quã brevis voluptatis gratia ex rege me feci servum?

It was the sad expression of *Lysimachus*, who had lost his Kingdom for one draught of water, *For what a short pleasure have I made my self a servant?* So consider what a soul-sinking thought this will be to think hereafter; O God, for how short pleasure have

have I made my self a bond-slave to Hell for ever! One who was made according to the Image of God, who had means for eternal life, yet now am undone for ever! It is reported of *Pope Sixtus* the *fifth*, that he sold his soul to the Devil, to enjoy the glory and pleasure of the Popedom for seven years: What infinite folly possesseth the hearts of the children of men, who were made for eternity, to venture eternal miscarrying for a few years, yea, a few hearts contentment to the flesh! The Lord keep us from this desperate folly. Cap. 26.

Wherefore when we finde our hearts beginning to be let out upon any temporal good, make use of this argument, and let us muse with our selves, This content and pleasure we have, but will it abide? I was made to abide *for ever*, I was made for that good that must abide for ever. What are a few years here? Those who abide longest in the enjoyment of health and prosperity, their time is but as a *bubble*, they are gone, and the memory of them is perished. *Pliny* says, there was a miraculous example of one *Xenophilus*, who lived a hundred and five years without sickness: But what is this to eternity? *lib.* 7. *cap.* 5.

There is a notabe story of *Theodorus* a yong man, there being a time of great festivity and jollity in *Egypt*, and there was a great deal of feasting and musick, and delight in his fathers house: The yong man withdrew himself from all the company, and got alone, and fell a meditating thus, *Here is delight and content to the flesh, I may have what I will desire*, but *how long will it last?* And upon this meditation, thinking with himself, this will not hold long, he with-

Cap. 26. withdrew himself into a room private, and fell down upon the earth, and with many tears cryed out thus unto God in prayer; *O Lord,* (says he) *my heart is open unto thee, I indeed know not what to ask, but onely this, Lord let me not dye eternally; O Lord, thou knowest I love thee, O let me live eternally to praise thee!* And when his mother came to him, and would have had him come to the rest of the company that were bidden, he made an excuse and would not, onely upon this meditation, because he saw this would *not hold.*

O that God would fasten these thoughts upon you, when you are in the midst of your delights; But will this hold? Is not this one thing that is spoken of amongst the rest, that is but for a *season?* Think also upon this consideration; These things that are in the world, if they were a thousand times more then they are, yet being *but for a season,* this is enough to take off our hearts; but now when we consider they are but for a season, and but *slight* things, *empty vanities* besides, this should take off our hearts abundantly more; if they had a great deal in them, yet not being eternal, they are not very desireable. How vain then is mans heart, in being set upon such vain things? Well may *man* be said to be *lighter then vanity*; no vanity is so vain, as the *trusting in vanity*; all the vanity in the creature amounts not to so much vanity as the *trusting in vanity.*

And yet again consider, that the *emptiness* that is in these things, would make the eternity of them to be miserable. You will say this is a riddle, how can it be made out? Certainly it is so, there is such an *emptiness* in the things of the world, that they are fain

fain to borrow succession to make them comfortable, and it is the *end* of some, and the *beginning* of others that makes them comfortable, and not the continuance of any outward comfort; as now the laying in a soft down bed, is easie and comfortable, and delightful; but if one were condemned to this, to lie there forty years together, and never to come out, it would be a torment, but to lie eternally it would be more, so that *eternity* puts a misery upon the comfort: And so take any one comfort, and to be tyed to that, if there were not a ceasing of one, and the beginning of another, the comfort would be miserable; and the reason is, because the comfort is so *empty*: But the enjoying of God, the eternity of it makes it comfortable; we shall as much delight in the comforts we have enjoyed of God, after we have enjoyed them hundred thousands of years, as we did at first moment we entred upon them. Cap. 26.

Yet further, let us turn the consideration of this so far, to take off our hearts from the things below, as not to be troubled much for any affliction and misery we have here, for they are but *for a season*; the being for a *season*, takes away the comfort of the creature, and the being for a *season*, takes away the bitterness of affliction: Is there any affliction upon you? think this is not *eternally* though, this is *not hell*. This is the great complaint of a soul in the time of trouble, *O how long shall it be? for ever?* But so we cannot say of any afflictions here in this world, that they shall be for ever. In *Dan.* 11. 25. speaking of the great affliction of the Church, this is brought to alleviate all, *yet the end shall be at the time appointed*; so long as a man can look to the *end* of

Qui æternitatem mente concepit, nullos horret exercitus, non terretur turba, nullis ad timorem minis agitur. Sen. ep. 103.

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of an evil, it is not much, it is for a ſeaſon; if he can but ſee banks, he is well.

Yea, and the evils that we do endure here, as they are but for a *little ſeaſon*, ſo they are but in the *due ſeaſon*, they are in this ſeaſon, and that is that which ſhould comfort us; becauſe there is not ſo much danger in any thing we ſuffer here, while we ſuffer it in this ſeaſon. Suppoſe any of you had your Ship leak, if it leaks when it comes into harbor, though it be an evil to you, and brings trouble, yet you comfort your ſelves in this, It is not in the main Ocean though: If I had had this leak in the main ſea, what had become of me? and ſo for troubles and ſorrows, you may ſay, *It is upon me*, but bleſſed be God, it is upon me here; Indeed if it ſhould prove to be upon me eternally *hereafter*, it were a great evil, but it is *here*. S. *Auguſtine* ſaid, *Here Lord cut me, do what you will with me, but ſpare me hereafter*; It was the prayer of *Fulgentius*, *Lord grant patience here, and pardon hereafter*: though I have never ſo much affliction here, it is no great matter, ſo I ſhall have pardon hereafter.

Hic ure, ſeca; Ibi parce.

Yea, the enduring of affliction in this ſeaſon, ſhall be that which may deliver us from enduring evils eternally hereafter: God ayms at it, and he hath no other end, but onely to deliver from eternal ſorrows, *We are chaſtened, that we might not be condemned with the world*, 1 *Cor.* 11. And that he does by cauſing a man or woman, when any afflictions are upon them, to think thus; Lord, is this evil and pain ſo grievous to me that laſts but *for a while*, what will eternal evils be to me? *Drexelius* reports of a *young man* that was given to his luſt, and pleaſure, and could not endure

dure to be crossed, but of all things he could not bear it, *To be kept from sleep*, and *to awake in the dark*; and being sick, he was *kept awake* in the night, and could not sleep, and he began to have these thoughts, and think, *What, is it so tedious for to be kept from sleep one night, and to lie a few hours here in the dark? O what is it to be in torments, and darkness everlastingly! I am here in my house upon a soft bed in the dark, kept from sleep but one night; O to lie in flames, and in darkness for ever and ever, how dreadful will that be?* And this was the means of the conversion of that *young man*, that was given to all maner of lusts before. Cap. 26.

O that the Lord would settle this argument upon you, so as to work it every way to be useful; for your *pleasures*, they are but for a *season*, why should I set my heart upon them? And for *sorrows*, if those be grievous, if a fit of the *Stone*, or of the *Strangury*, or the *Fever* be so grievous, what will that be to be *eternally* scalding in the wrath of God? Thus you see the consideration, That things are but *for a season*, how useful it is for to take our hearts from them, and to uphold our hearts in any evils and troubles that we should endure.

CHAP.

CHAP. XXVII.

Exhortation to seek after eternal things.

THe last Use, is an Use of Exhortation, that seeing nothing that is *for a season*, can satisfie the heart, what remains but that we should seek after that which is *beyond* a season, for the satisfaction of our hearts? Look at the things that will satisfie an immortal soul, let it be of the largest extent that can be, these cannot upon this ground, because they are but *for a season*: Then let our hearts be after *eternal things*. I am this day to speak to divers hundreds of you here, that must every one of you live *in eternity* one way or other, yong and old, you must live in a time *beyond* this season: Now having to speak to you that must live eternally, this is that which I have to do, To get your hearts up, to seek after *eternal things*; and O that this might be done, if I should never preach more, and you should never hear more, yet if this should be obtained, that you should live eternally, that you should have your hearts got up to *eternal* things, you should be blessed, and I should think my self happy.

Philip King of *Macedon*, would have a man come and cry to him every morning, *You are mortal*; this is that which I should *rather choose*, that you might daily here a voyce, that *You are immortal*; The better part of you must live eternally: Were it that eternity were presented to us in the reality of it, how mightily would it work to draw our hearts to eternal things? Certainly our thoughts are not upon *eternity*; the thoughts of *eternity* are mighty pre-

prevailing thoughts, they are over-awing thoughts, ſoul ballacing thoughts, that would ballaſt our hearts; they are infinite pertinent thoughts, that do infinitely concern us. You that have had a company of ſleight thoughts, and have ſet the ſtrength of your ſpirits in thinking of chaffy things; O this day here is an object preſented to you, to help you againſt ſleight thoughts: This one word *Eternity*, and the thoughts of *this word*, may be enough for you, to baniſh vain and chaffy thoughts away for ever; it concerns us to have the ſtrength of our ſpirits buſied about this.

There is a requeſt that I have to every one of you, and I will put it as fair, and eaſie, and low as may be, becauſe I would not have it denyed; that is, That every one that God by his providence hath brought this day here into this Aſſembly, would reſolve in their own thoughts, and covenant with God, to ſpend but one half quarter of an hour in meditating of eternity every day; there is no ſuch great difficulty in it, to have ſuch thoughts as theſe renewed every day: *This body of mine*, though frail and mortal, *it muſt live for ever*, and *this ſoul of mine*, it *muſt live eternally*; I have ſpent a great deal of time in ſeeking after contentment to my fleſh for the *preſent*, but, *O Lord, what have I done to provide for eternity?* The renewing of this daily, and ſetling of this daily upon the heart, what might it do? It cannot be imagined what it might do: Precious are the thoughts of *eternity*, ſo precious, that there is many a ſoul, that would not for a thouſand worlds, but have had thoſe thoughts to be ſetled upon them; ſo precious, as many ſouls are now in Heaven, magnifying

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nifying and bleſſing of God, that they had ſuch ſerious thoughts of *eternity*, before they left this world.

Certainly, until you come to have your thoughts ſetled in ſome meaſure upon *this*, you do not underſtand *wherefore* you were born, nor unto what you were born; you never have done any thing to purpoſe about the great buſineſs that God hath ſent you into the world for, until you come to have ſerious working thoughts about *eternity*: you have had all this while a ſeduced heart, that hath deceived you, and all your life hath been a dream. If God ſhould begin to dart thoughts into your hearts, and ſtick them upon your minde, about this argument, *now* you begin to live, and to awake, it were not poſſible that any luſts ſhould ſtand before theſe thoughts: you complain often of weakneſs, and that you meet with temptations that are very ſtrong, behold here a means to reſiſt ſtrong temptations, to ſtrengthen you againſt the ſtrongeſt temptations that you can poſſibly meet withal in the world, namely the ſerious thoughts of things that are *beyond* this ſeaſon. It is reported of the cuſtoms that have been obſerved amongſt the *Rites* and *Ceremonies*, in making of Biſhops, they had this ſpeech to them, *Have eternity in your mindes*: O that this ſpeech were renewed upon us, in all our conditions and buſineſſes, that ſo it may prevail with us, to ſeek after that which is *eternal!* And to that end, that what I ſpeak this way, may not vaniſh, and come to nothing, (for it is a ſerious argument that we are about, & I am loth that it ſhould come to nothing) conſider theſe motives.

1. *Motives to minde eternity.*

Firſt, it is *onely* the rational creature that knows any thing that is *beyond* this ſeaſon: this is the excellency

lency of *a rational creature,* that it hath any notion about any thing that is *eternal:* Now that God hath made *us* of such a nature, and no creature else, but *us,* and *Angels,* surely there is something in it: Mens hearts do naturally desire *eternity,* and think this is good if it might *last.* That is very observable therefore that we have in *Hos.* 14.5. concerning Gods expression of himself to his people; where he would express himself so as to satisfie his people, he says, *I will be as the dew unto Israel, he shall grow as the Lilly, and cast forth his roots as Lebanon.* The *dew* and the *Lilly* are sweet things, but the *dew* though it be sweet is quickly gone, and the *Lilly* is sweet, but it is observed by the *Naturalists,* that the *Lilly* does not take much *root* in the earth, therefore mark what follows, and he shall *cast forth his roots* as *Lebanon*; you shall have the sweetness of the *Lilly,* but you shall have *the roots of Lebanon*; *Lebanon* was the place of *Cedars,* and the roots of Cedars are deep. *They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine.* It might be said the corn lasts but *a year,* therefore God adds, *and grow as the vine*; the *Vine* does not onely bud, and send forth his branches and grapes one year, but the next year, and the next year *it continues:* therefore that God might present his mercies fully to the hearts of his people, he does present them in this satisfying way, that his mercies shall be abiding mercies. Why should we be as Children, to run after bubbles? Men seek after inheritances, and to have things made sure for perpetuity, so it should be with us.

Cap. 27.

7 Hos. 14.

Secondly, let us look upon things that are *beyond* 2.

Cap. 27. this season, that are *eternal*, because that in these times of the Gospel, God hath revealed *eternity*, and eternal things abundantly more clearly then ever they were revealed in the *Law*: in the time of the Law there was little made known concerning *eternity*, but the times of the Gospel being renewed, now the *treasures* of eternity are opened; Immortality is brought to light by the Gospel, 2 *Tim.* 1. 10. Now the glorious things of eternity are set before our eyes, and we the Ministers of God are commanded to present them to you, and you living under the Gospel, where you hear so much of eternity revealed, it would be dreadful if you should be deceived with things that are but for a season.

3. Thirdly, every one of you as you are born, are born with your backs upon *Gods eternity*, and your faces towards *hells eternity*, and therefore you had need look beyond things that are but for *a season*, and minde the things of your *eternal* good with all your might.

4. Fourthly, all your *eternal* good does depend upon the short uncertain *moment* of your lives; if the thrid be but cut, and you have not provided for your eternal good, you are lost and undone for ever, you do not know but upon every *moment* depends *eternity*.

5. Fifthly, know you may be far nearer to the Ocean of eternity, then you are aware, and therefore you had need have your thoughts fastened upon *eternity*; Who knows but that before the morning some that are here may understand what eternity means, and be lanching into the infinite Ocean of it: there is many a man that is in his *jollity*, *strength*, and *health*, that

that is called forth by God, ſuddenly to lanch into this Ocean; If God call you ſuddenly before you be ready, what will become of you? now you may be near it. You that are old are certainly near it, within a few years you muſt know what *eternity* means, you ſhall know a great deal of difference between things that are *for a ſeaſon*, and *beyond* a ſeaſon: and *yong ones* may, as we have daily examples; now you that are yong, conſider thoſe examples, and put the caſe, Suppoſe I had been called to lanch into eternity, when ſuch a one was called, had I been ready? what had become of me? O conſider how near you may be unto it, and therefore look not upon things that are *temporal*, but let your hearts be after things that are *eternal*. Cap. 27.

Again, conſider how happy thoſe ſouls would think themſelves that are in their eternal eſtates, and are miſcarried, if they had time to provide for *eternity* again. Many are gone, and ſnatched away from all things that are for a ſeaſon, and are ſwimming in the infinite Ocean of eternal miſery, and they look about them, and ſee vaſtneſs, no limits, no end, no land: If they could but come back again, and have their time again, how do you think would they carry themſelves about things that are but *for a ſeaſon?* do you think temptations would draw their hearts again? If company ſhould come to draw them to drinking, and uncleanneſs, would they yield then? they would with indignation caſt away thoſe temptations, and ſay, *God forbid I ſhould be drawn with theſe things, that are but for a ſeaſon*, I know what *eternity means*. O now you have time, improve this argument, and labor to provide for *eternity*: now 6.

Cap. 28. prayers and tears may do you good for *eternity*; within a while, if you could let ſtreams of blood iſſue from you, it can do you no good, and if this argument prevail to get off your hearts *beyond* things that are for a ſeaſon, there will ariſe theſe two queſtions: *O that I did but know how it ſhould go with me eternally! O how ſhall I get eternal things to be my portion!*

CHAP. XXVIII.

How we ſhould know how it will be with us for eternity, *and what we ſhould do that it may be well with us eternally.*

1. IF you ſay, How ſhall I know how it ſhall be with me for eternity? ſhall it be well, or not well with my ſoul when I am beyond things that are for a ſeaſon? You may have ſome gueſs by thoſe thoughts you have had upon things for *eternity*: you that have given liberty to your ſelves, to ſatisfie your ſelves in the things of the *fleſh*, and your hearts have been fully ſatisfied in the things of the *world*, and this point is a ſtrange point to you, you have cauſe to conclude with your ſelves, that you are in a miſerable condition *for eternity*; but if your conſciences can teſtifie that this point, the getting of your hearts from things that are but *for a ſeaſon*, and ſetting them upon the things that are eternal, is that which the Lord hath ſetled upon your hearts for many years, when you wake in the night, or in the morning, the ſame thoughts that are preſented

to

to me by the Word, the Lord hath presented to me by his Spirit, the strength and chief of my thoughts have been busied about this argument. It is a good sign, that God does intend good for that soul to *eternity*, whom he is pleased to possess with the thoughts of it so deeply for the present. Cap. 28.

Again consider, could you not wish in your hearts, that you might live always? and that the content and delight in this world, in meat, and drink, and sports do satisfie you, and you think your selves happy in the enjoyment of them; certainly God hath not yet savingly made known the things of *eternity* to you. Those that God does prepare for his eternal mercies in Heaven, God does take off their hearts from all things in the world; that if it were put to your choice, though you might have a thousand worlds, you would not have them for *your portion*; no, there are more glorious, more excellent things for my soul to have, and therefore God forbid I should have my portion in *these things*, though they were to endure. 2.

Augustine brings in *Plotinus*, acknowledging it the mercy of God to man, that his soul is in a *mortal body*, that the body is not immortal, but that after a little time the bodies of men may be dissolved, and so their souls be there for ever where the soul of the world is; that is his expression. *De civ. Dei lib. 9. c. 10.*

3. A third Argument that it shall be well with you *for eternity*, is this, To know what *seeds* of *eternity* God hath begun to plant in your hearts. This is a certain truth, There is no soul that God intends eternal life unto, but God begins eternal life in this world. You know what St. *John* says, *He that hates* 3. *Ut ipsæ ibi forent semper, ubi est anima mundi.* Aug. de Civ. Dei. l. 9. Ca. 10.

Cap.28. *his brother, hath not eternal life abiding in him.* Eternal life is begun in this world in all that shall be saved; therefore think with your selves, What seeds *of eternity* have I put into my soul? All common graces, and moral vertues are not a seed that will grow up to eternal life, but saving grace will; though it be under the clods for the present, it will grow up *eternity.*

4. Fourthly, Examine the Scriptures, look into the book of God, and see whether the Scripture speaks well on your side, because that in this Book, in this Scripture, there God hath revealed the *eternal counsels of his will*, and the great things about mans eternal estate: there is little in all the Book of the Creature, the Book of *Creation*, revealed of the counsels of Gods will, about bringing man to his eternal estate; but in this Book of the *Scripture* he hath revealed his will concerning this; and therefore consider, does this speak well of your side? Thus by these arguments you may know how it shall be with you for eternity.

How to get *eternal things* to be our portion. *Quest.2.*

But what shall we do to get a portion in those things that shall be eternal?

1. First, labor to bring all things in subordination to *eternity*, do not make other things your scope, make them an underling, and take no further content in them, then that they may further your souls to *eternity.* Suppose you have an estate encreasing more then another, what will you do with it? how will you use it? wherein do you count the good of it to consist? that by these things I have coming from God, I hope to make use of them, to fit me for eternal mercies, and to treasure up eternal mercies by a sanctified holy use of

of these things; but when temporal things come in, and your hearts rest upon them, without subordination to eternal things, this is infinitely dangerous. Cap. 28.

Secondly, make conscience of the little time you have; O it is but a little time you have, let that be consecrated and devoted to God: it is eternal happiness that you look for hereafter, why should you not be willing to spend as much of this little time for it as can be? 2.

Thirdly, labor to be exact in all that you do, for you are working for *eternity*. As *Zeuxis* the Painter, when he was askt, why he was so accurate in his Painting, says he, *I Paint for eternity*: Let us in our Christian profession be exact in our way, because we live for *eternity*; There is nothing that does make men so accurate in their way as this; and let the men of the world know, that this is the reason of the exactness of the ways of Gods people, because they know they live to *eternity*. Hypocrites, who in Religious duties aim onely at some *present*, some temporal good, they are not exact, they rest in *out-sides*; but the Saints who make *eternity* their aym, are exact in all things, especially those things that have a more immediate influence into *eternity*. 3. *Æternitati pingo.*

Fourthly, be sure all you do, you do upon divine and *eternal* grounds, take heed of being carnal, and earthly in your spiritual services; but in all duties in Gods worship, look to an eternal God, and let your *principles, aims, grounds*, and *intentions* be eternal. The Temple was called *Bethgnolam*, the house of *Eternity*; do all you do in the house of God, in his Ordinances, in order to *eternity*, that it may indeed be an house of *eternity* unto you. 4.

Cap. 28.

Lastly, be sure you be constant, abide constantly to the end, do not onely *begin*, and now and then in a good mood, have some thoughts of a good life, and providing for your souls, but abide, be *constant*. And if you take these ways, by this you shall come to choose *Moses Choice*. O that now in my winding up of all, by all that hath been said, some soul or other may have cause to bless God in being inclined to choose the same *Choice*: If you would choose *Moses Choice*, use *Moses* argument; and this is the special argument that moved *Moses* to make this *Choice*, he looked upon all these things as *for a season*, and he looked upon *eternity*: O that you being moved by *Moses* argument, you may this day be brought to choose *Moses Choice*, that you may sing *Moses Song*, *Rev.* 15. 3, 4. *Who shall not fear thee, O Lord, and glorifie thy name? for thou only art holy.* O that *that Choice* by this argument were made, that so you might sing hereafter this part of *Moses Song*; *O Lord, there was a time that I never saw thee in thy glory; and never minded thee, but now Lord I see, worthy thou art to be feared, and glorified for ever, for thou art holy*: The Lord give us hearts upon this argument, to make *this Choice*.

MOSES

Moses his Choice.

The third Part.

Heb. 11. 26.

Esteeming the reproach of Christ greater riches then the treasures of Egypt, for he had respect unto the recompence of the reward.

Chap. XXIX.

The Review of Moses Choice.

WE have finished the *Choice* of *Moses*, the argument upon which *Moses* went in his *Choice*, and now we are come to this 26. verse, where we have the *Review* of *Moses* choice, looking back to see what he had chosen, to the consequent of it. He sees that while he joyns himself with the people of God, and suffers affliction, he is like to meet with nothing but *reproach* and *scorn* for his labor; *this* he sees, & yet he repents not: his judgement still is not onely for his *choice*, but he does *esteem of it highly*,

Cap. 29. *highly*, as accounting that reproach of Christ that he was to suffer, great riches; and the argument that here he hath, is the greatness of the recompence of the reward, *He had an eye unto the recompence of the reward.*

[*Esteeming* the reproach *of Christ:*] *Reproach* is taken either materially, or formally; *materially*, so it may be taken for the *affliction* that he did endure with Gods people, that outward mean wretched condition that he was like to suffer with the people of God, this was the matter of the reproach. Or otherwise *formally*, the scorn, contempt, reviling, railing, and all the evil that should be spoken of him when he had left the *Court*, and joyned himself with Gods people; and this formal kinde of reproach is that which is especially meant.

Quest. [*The reproach of Christ:*] How could that reproach that *Moses* suffered, be the reproach *of Christ?* for Christ was not then born, it was a long time after before Christ came into the world.

Answ. Christ was present unto *Moses* by the eye of faith, though he were not yet come into the world, *Christ is the same to day, yesterday, and for ever*; he was the same to the *Patriarchs* and *Prophets*, that he is to *us*.

[*Esteeming the reproach of Christ* greater riches *then the treasures of Egypt*] *Moses* was not onely content to suffer patiently the reproach of Christ, but he counted it *his glory*, his *riches*, greater *riches* then the *Treasures of Egypt*. *Egypt* was a rich countrey, and full of treasures; and therefore in *Psal.* 87. *Egypt* is called by the name of *Rahab*, and the reason is, becaufe of the pride, and power, and insolency

lency of *Egypt*; becauſe *Egypt* was a fruitful rich place, therefore they had a great deal of ſtrength, and power, and were lift up with pride; So *Iſa.*51.9. *vide Hieronym.* upon the place. The King of *Egypt* is called a Dragon in *the waters:* and the chief horſes that *Solomon* had, in 2 *Chron.* 9. they came out of *Egypt*; and the *Whore* in the *Proverbs, had her fine linen out of Egypt.* *Egypt* was a very fruitful Country, *Gen.* 13. 9. The fruitfulneſs of that place to which *Lot* turned aſide, is deſcribed to be the garden of the Lord, like the Land of *Egypt:* it is called by many *Horreum cæterarum regionum,* the Granary of other Countreys: hence *Abraham*, when famine was in *Canaan,* went into *Egypt*; and after, *Jacob* in time of famine ſent his ſons into *Egypt*; it is ſaid of it, that they ſow almoſt every moneth. And being ſuch a flouriſhing place, all kinde of learning was there; and therefore in 1 *King.* 4. 30. where the greatneſs of *Solomons* wiſdom is ſet out, it is ſaid, it excelled the wiſdom of *Egypt.* In *Egypt* was treaſures of riches, and treaſures of ſtrength, treaſures of the riches of the earth, and treaſures of merchandize, and treaſures of learning, and yet *Moſes* eſteemed the reproach of Chriſt, *greater riches then all the treaſures of Egypt.* Now the points that ariſe from theſe words, are theſe:

Cap. 29.

Prov. 7. 16

Gen. 13.

First, that the people of God have been, and uſually are a people under *reproach.* 1.

Secondly, the reproach of Gods people is the *reproach of Chriſt.* 2.

Thirdly, a gracious heart is not only willing to bear reproach when God calls unto it, but in the cauſe of Chriſt, triumphs and rejoyces in that reproach it ſuffers. 3.

Fourthly,

Cap. 30. 4. Fourthly, the ſtrong argument that moves Gods people thus to do, is the *eye* that they have unto the *recompence of the reward.* To begin with the firſt, and that is this:

CHAP. XXX.

The condition of Gods people is a reproached condition.

Point 1. HAving now to handle this Doctrine, concerning the *reproaches* that are caſt upon Gods people, before I ſpeak a word concerning the point, I deſire to put this caveat, That none upon hearing the eſtate of Gods people being reproached, ſhall think to waſh away all juſt reprehenſion and accuſation, and think to anſwer whatſoever they are accuſed of with this, That all Gods people have been reproached, and therefore think their condition to be but the ſame that uſually Gods people have been.

1. Firſt, if that were enough to anſwer any accuſation upon this, then there ſhould never be any reprehenſion and accuſation, the Church of God ſhould never proceed againſt any for any evil.

2. Secondly, ſuch as think to put off juſt reprehenſions and accuſations thus, have their conſciences reproach them more then others do or can reproach them.

3. Thirdly, it is not for all to make uſe of this that I am ſpeaking of, but onely ſuch, whoſe conſtant and general way is gracious, and inoffenſive; now if

if they meet with unjuſt accuſations, and reproachful ſlanders, they may have the benefit of this, to think it is the uſual condition of Gods people to be reproached; but if any have been offenſive, and evils break out, they cannot have the benefit of this point, for more evil may be in them then appears; and thus I lay this caveat to pull up evil weeds, before I ſow good ſeed. And now to the Point. Cap. 30.

The condition of Gods people is a reproached *condition.* They have been a people ſubject to all maner of evil ſpeaking of them. This the Church of God complains of in *Pſal.* 79.4. they were not onely a reproach, but God himſelf gave them over to be a ſcorn and reproach. *Iſaac* that was the *ſon of the promiſe*, we know how he was reproached and contemned by *Iſhmael:* and it is obſervable, when the Apoſtle ſpeaks of the reproach of *Iſaac*, in *Gal.* 4.29. it is ſaid, *Iſhmael* perſecuted *Iſaac*; now that perſecution was nothing but his *mocking* and *reproaching* of *Iſaac.* We read of *Job*, a holy man, how lyable he was to reproach and contempt, *Job* 16.9,10. there you may read of the bitter reproaches he had from the abjects, ſuch as he would not ſet with his dogs, that had not bread to eat, and were driven from men to live among buſhes and nettles. In *Pſal.* 35. 15. *David* complains, *the abjects of the people made a ſcorn of him*; the baſeſt wretches that are, can finde a taunt, and mock at Religion; *reproachers* are the moſt baſe ſpirits. In *Nehemiahs* time, thoſe that ſought to build the *Temple* were ſcorned; in *Nehem.* 2. 19. it is ſaid, *Tobiah* the ſervant, one that had been but a ſlave, a baſe wretch, he comes and laughs them to ſcorn. And ſo in great mens houſes, if the Maſters Pſ. 44. 13.

Cap. 30.

sters do scorn at the godly, the basest servants will do so too.

Psa. 31. 1.

David hath many bitter complaints of the reproach he suffered, *I was a reproach among all my enemies, but especially among my neighbors.* Now the reproaches of *professors* one against another, are the bittrest, and most vile reproaches: and the reason of it is this, because usually reproach arises from some contestation about excellency: for a Prince that is a great deal above another, hath not contestation with beggers, he does not reproach them, nor they him, for this distance is too great; but reproach is between equals, when one stands in the light of the other; or from inferiors, who have others by them who are above them, and their excellency stands in their light, and they cast dirt upon their excellency, that theirs may appear the brighter. Now those that have a contestation about Religion, have a contestation about the greatest excellency, and where their hearts are unsavory, their reproaches will be the bittrest reproaches. In *Psal.* 109. 25. *I became also a reproach unto them, when they looked upon me, they shaked their heads*; and in other places the drunkards made songs of him. *David* was a man of such an admirable spirit, *the sweet singer of Israel,* and God had blest him with all things that might make him honorable, and had he not been religious, it were impossible that such a man as he should have endured such reproaches.

The reproaches of *Professors* the bittrest.

And we have the Church complaining in *Lam.* 3. 30. *He giveth his cheek to him that smiteth him, he is filled full of reproach.* So all the Prophets that were the most eminent were reproached, as *Isaiah*; in

in *Isa.*28. *Precept upon precept, line upon line,* that was a scoff they put upon *Isaiah*; we have nothing but *line upon line, and precept upon precept*; the very sound of the words as they are in the Original, carries with them a taunting, reproachful expression, *Zan la Zan, Kan la Kan, manda remanda, manda remanda*; as scornful people by the tone of their voice, and ryming words, scorn at such as they despise. And so *Jeremy* complains in the bitterness of his spirit, that the word of the Lord was made a reproach to him. And *Ezekiel*, see how he was scorned, *Ezek.* 33. 30, 31, *&c.* Cap.30. Ier.20.28.

And as they did the *Prophets*, so *Christ*, and the *Apostles*; when they were filled with the Spirit of God, they mocked them, and said, *they were filled with new Wine*; And Christ tells them, *they shall revile them, and speak all maner of evil unto them.* And so St. *Paul*, a man of most admirable parts, yet he says of himself, and of the other Apostles, 1 *Cor.* 4. 13. *Being defamed, we intreat*; the word translated *defamed*, signifies *blasphemed. We are made as the filth of the world, and are the off-scouring of all things to this day.* We are made *the filth of the world*, as if we were scraped out of the filth *of the filth* of the world; There is an emphasis in that word, *the filth of the world*; why the world *lies in filth*, is even nothing else but filth, as in 1 *John* 5. 19. *the whole world lieth in wickedness*, as a carrion in the slime of it; to be accounted the filth *of such a filth*, is a most vile esteem of one indeed, that filthiness must needs be great. *Mundus* hath the name *à munditie* of cleanness, but as *lucus à lucendo*, as *mons à monendo, quia minimè lucet, minimè monet*, so *quia minimè mundus est.*

Cap. 30.

eſt. And further, *the off-ſcouring of all things*; to be the off-ſcouring *of ſome things*, is not ſo vile, but *of all things*, the moſt *baſe*, and *contemptible* things, how vile is that? The word ſignifies the *dung-cart* that goes through the city, into which every one brings his filth, and caſts in: every one had ſome filth to caſt upon *Paul* and the reſt of the *Apoſtles.*

And in the *Primitive times*, the people of God were then a people under great reproach: What ſtrange things does *Tertullian* tell us they reproached them withal; as that in their meetings they made *Thyeſtes ſuppers*, who invited his brother to a ſupper, and preſented him with a diſh of his own fleſh; they charged them with uncleanneſs, becauſe they met in the night, (for they durſt not meet in the day) and ſaid, they blew out the candles when they were together, and committed filthineſs: they reproached them for *ignorance*, ſaying, they were all unlearned; and therefore the Heathens in *Tertullians* time uſed to paint the God of the Chriſtians with an *Aſſes head*, and a *book* in his hand, to ſignifie, that though they pretended learning, yet they were an unlearned ſilly people, rude and ignorant. Biſhop *Jewel* in his Sermon upon *Luke* 11. *ver.* 15. cites this out of *Tertullian*, and applyes it to his time: *Does not our adverſaries do the like*, ſaith he, *at this day, againſt all thoſe that profeſs the Goſpel of Chriſt? O ſay they, who are they that favor this way? they are none but* Shoomakers, Taylors, Weavers, *and ſuch as never were at the Univerſity.* They are the Biſhops own words. He cites likewiſe *Tertullian* a little after, ſaying, that *The Chriſtians were accounted the publike enemy of State.*

Publici hoſtis.

State. And *Josephus* tells us of *Apollinaris*, speaking concerning the *Jews* and *Christians*, that *they were more foolish then any Barbarian.* And *Paulus Fagius* reports a story of an *Egyptian*, concerning the Christians, who said, *They were a gathering together of a most filthy leacherous people*; and for the keeping of the *Sabbath*, he says, *they had a disease that was upon them*, and they were fain to rest the seventh day, *because of that disease.* And so in St. *Augustines* time he hath this expression, *Any one that begins to be godly, presently he must prepare to suffer reproach from the tongues of adversaries:* and this was their usual maner of reproach; *What shall we have of you, an Elias? a Jeremy?* And *Nazianzen* in one of his Orations, says, *It is so ordinary to reproach, that I cannot think to go free my self.* And so *Athanasius*, they called him *Sathanasius*, because he was a special Instrument against the *Arrians.* And *Cyprian*, they called him *Coprian*, one that gathers up *dung*, as if all the excellent things he had gathered in his works were but *dung.* Cap. 30. *Cyprianus, Coprianus*

And if we look into the ways of Gods permissive providence in these latter times; what reproachful, and scornful blood hath run in the veins of wicked men, and what horrid things hath been invented upon the most famous persons of our latter times? As *Luther*, this report came to him, he being yet alive, That *Luther* upon his death-bed had recanted, and he desired the *Sacrament*, and after he was dead, there was a fearful Earthquake that shook the place where he lay, and they saw the *Host* he had taken, hanging in the Ayr, and when he was put into the Grave, they heard a great noise, but they

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saw nothing, but a filthy stink arose, and his body was taken away. And so of *Calvin*; though he had a sweet death, yet was it said by the Popish Party, that he was eaten up with worms, (as those said of *David, An evil disease cleaves fast to him:*) and then when he was to dye, he called upon the Devil, and blasphemed the name of God. And so *Oecolompadius*, that he slew himself; and others reported, that the Devil slew him. It were endless to name the reproaches that we finde of the servants of God that were most eminent. Yea, I remember *Seneca* hath such an expression concerning Philosophy; says he, You are not yet happy, if the rout of people do not deride you; if you will be happy, prepare your selves *to contemn* being contemned. And an other *Philosopher* says, *If one does but begin to set himself to the study of Philosophy, he must expect to be scorned and derided.* Now if this be the wickedness of mens hearts, as they cannot so much as endure moral Philosophy, much more if a man begins to walk according to the rule of God. This is that which many fear, and they bring it to keep others from Gods ways, and say, If you embrace Religion, you will be derided at, and scorned: and by this many are kept from the good ways of the Lord; and therefore I being faln upon this argument, I shall labor to take away this stumbling block, that it may not hinder any. Thus you have seen the thing it self, that it is so, that Gods people are a people under reproach. Now the reasons for it:

Nondũ fœlix es si nondũ te turba deriserit. Si beatus vis esse hoc cogita primũ contemnere ab aliis cõtemni. Sen. lib. de moribus.

Why Gods people are so reproached in the world.

First, because the men of the world look upon the servants of God, as having very poor low spirits; now those are men that are liable to contempt and reproach.

reproach. Gods people are not for the braveries of the world, and the glory of the world; and when they see their hearts are taken off from that which they count the bravery of the world, they contemn them. Cap. 30.

Secondly, they look upon their ways as *irrational*: There is no reason why men should be so afraid of the least sin, they are stricter then they need, and do more then they need: so that the more earnest Gods people are upon their way, the more wicked men will scorn them, because they see them earnest upon that which they see no reason for. 2.

Again, they think the ways of Religion are but *imaginary* things, and notions, and there is no certainty in them, and think it strange men should suffer for things that are to come they know not when, and are they know not what: and therefore one gives that reason, why *Cyprian* was called *Coprian*, *because he gathered such fables and tales*, (meaning the Gospel) as they termed them, *which they saw no reason for.* 3.

But especially it does proceed from the *pride* and *malice* of wicked men; from pride, and swelling, and envying one at another; a proud and envious man will seek to cast disgrace upon that excellency that himself wants, as *Licinius* who was joyned with *Galerius* in the *Empire*, being ignorant himself, not being able so much as to write his own name, he was an enemy to learning, and as *Eusebius* reports of him, he called the liberal Arts, A publike poyson and pestilence. What was the reason that should cause *Sanballat* and *Tobiah* to make such a stir to reproach *Nehemiah?* Certainly the ground was this, *Sanballat* 4. *Euseb. eccl. hist. l. 4 c. 13.*

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and *Tobiah* were in *Samaria* with a mixt people, and they had got a Temple, and endeavored to magnifie that; Now they thought that the *Temple of Nehemiah* would darken the glory of their Temple, and therefore they sought to cast disgrace upon them, to bring them into contempt. And the malice of mens hearts, when it cannot vent its self by open persecution, then it will vent its self by the persecution of the tongue; malice makes men very watchful, to observe any thing whereby it may gain matter of reproach, and malice will make men exceeding inventive to finde out strange ways of reproach, and exceeding bold in venturing upon reproaches.

For the *first*, that place is remarkable in *Proverbs* 16. 27. *An ungodly man diggeth up evil, and in his lips there is a burning fire*; if things be not plain and fair enough, because he hath an evil spirit, *he will dig up evil*, if he can dig up any old business to reproach them for.

1. *Malice is fruitful in inventing reproaches.*

Now the ways of invention, that malice hath to reproach upon the ways of God, are many: As the straining of any word to the utmost, and putting glosses, and false interpretations upon words; and thus it is easie to make any man a transgressor for a word, yea, for any word, as it was with those, *Isa.* 29. 21. *They make a man an offender for a word, and lay a snare for him that reproveth in the gate.*

2. A second way is, by casting out doubtful speeches; they will not accuse one directly, because it will be a shame to them, if it be false, but they cast out doubtful speeches, they know some will turn them the worst way, and if they be examined, they

they can turn them another way, to save themselves. Cap. 30.

Another invention, is some secret intimations that others may gather, and it cannot be said they spake any thing, but by some gesture or the like, others may gather something. 3.

Fourthly, to speak things as from others, and not from themselves, and in the speaking of them to say, *I believe such things are not true*, and yet they spread the report. 4.

Another way is to speak evil, and yet so, as to manifest a great deal of grief and sorrow for such reports, and *secretly desire* that they may spread, and take where they come. 5.

Sixthly, when they want apparent matter for reproach, they will pretend some love to get matter for reproach: so you may read in *Ezra* 4. 1, 2. when the adversaries of *Judah* could not reproach them apparently, they pretended love, and this and that, they sought the same God they did, and would sacrifice to him, and therefore would build with them. So *Sanballat* and *Tobiah* desired to meet lovingly with *Nehemiah* to take counsel together, but in this they intended his reproach. 6. Neh. 6. 7.

Yea sometimes, to speak some truths with reproach, to make it to be believed the more. It is said, 1 *John* 2. 21. that *there is no lye of the truth*, these men make the truth to be serviceable to a lye, they raise the strength of *a lye*, even out of *the truth*. We might be abundant in shewing the ways of invention that malice hath, to cast dirt and shame upon those that it hath an evil eye upon. 7.

Eighthly, if there be any shew of *suspition* of evil, to 8.

Cap. 30. make it a certainty, and so to carry it in the report, as if it were *surely* so, this is a great wrong; for every man is in possession of his good name, until the contrary be made out, and in doubtful things the possessor hath the advantage, but in this way of malice, this his priviledge is taken away?

In dubiis melior est conditio possessoris.

9. Ninthly, if there be any thing conceived evil, that hath any nearness or likeness to that which is done, malice will fasten that evil upon what is done, as if it were *that*; as appears notably in the example we have *Ezra* 4. of *Rehum* the Chancellor, and *Shimshai* the Scribe, and the rest of their companions, as the holy Ghost calls them, *ver.* 9. in their reproachful accusation of the people of God; whereas the Text speaks onely of their building the Temple, yet they accuse them for building the *rebellious City*, that thereby they might free themselves from subjection to the King. Thus while Gods people seek to build the Temple, to set up the Ordinances of Christ, they are accused for disturbing the Commonwealth; because they cannot do as others do, because they cannot subject their consciences to men, therefore they are reproached and accused, as disturbers of the State, enemies to Government, &c.

10. Tenthly, *Malice* will teach men to draw consequences a great way off from the premises, that it may fasten *reproach* upon those they have an evil eye upon, although in truth there be no dependance of that which they affirm upon that which they draw it from: As in the former example, *Ezra* 4. *ver.* 16. *Certifie the King, that if this City be built again, and the walls thereof set up, by this means thou shalt have no portion on this side the River*; It was a consequence that

that they could not conclude from what they affirmed of them. Thus it is with many in their reproaches and accusations of Religious men, if they be suffered to have their way in that which they pretend is for conscience, they will grow *Rebels*, they will not live under government: surely there is no dependance of rejecting government upon Religion, upon subjection to the truth in a conscientious way. And as it is inventive, so it is bold to venture strangely upon such things that men know they may be easily found in. It was the speech of the *Jesuit Campian*, Reproach valiantly, somewhat will stick, though it may be easily answered by those who know the matter, yet the noise will go further then the examination, and much will stick by it.

Fortiter calumniare aliquid hærebit.

A fifth reason of the reproach of Gods people, is from the malice of the *Devil*, because the Devil knows there is no such way to darken Religion, and to damp the hearts of people from embracing it. And therefore it is observed of *Julian*, he would not go the way that other *Emperors* did, to oppose Religion by open persecution, but sought all means to cast *reproaches* and *contempt* upon Religion, and by that means many were drawn from Religion: and certainly, where we see that *reproaches* are cast upon such as are religious, this is the end, to suppress Religion, there the Devil hath a great hand, and hopes to prevail much.

5.

Again, God (sometimes) hath a special hand in this. Why does God suffer this? sometime for the correction of his people; sometime for the good of his people.

6. The sins of Gods people, *oft* punished by *Reproaches.*

First, for the correction of his people: there are

Cap. 30. seven or eight sins punished in Gods people by reproaches that are cast upon them.

1. First, that they have not been so tender of the name of God as they should have been, you have not been affected with the wrongs that have been done to the name of God, and therefore God suffers you to suffer in your names.

2. Secondly, the inordinate desire of a *name*, because we are so ready to desire a name abroad, and to have esteem in the world, and are more *solicitous* about *credit* with men, then credit *in heaven*, therefore God sometimes crosseth his people, and suffers filth and dirt to be cast upon them, to correct this sin.

3. Thirdly, it may be you have not done that good to others which you might have done, therefore God uses them as a scourge to you this way.

4. Fourthly, it may be it is because you have not been tender of the name *of others*, and therefore God suffers you to suffer in the same kinde. Says *Chrysostom*, *When you hear any reproach you*, you should think, *have not I reproached others?* Or, *have not I heard the reproaches of others, and been delighted with them?* or, *not affected with them, to grieve as I ought?*

Si quid simile aliis tu unquam fecisti. Si libenter alios talia dicentes audisti, quod absq; culpa esse non potest.

Fifthly, God suffers this, because many times you have taken ill the reprehension of your sins by Gods Ministers, and have thought your selves disgraced, and therefore God may justly punish this, by casting disgrace upon you, you shall be disgraced indeed by the tongues of wicked men.

5.

6. Sixthly, because many times Gods people will put fair colours upon evil actions, hence God suffers their

their enemies to put foul colours upon good actions: we are ready to say, Good Lord, that ever we should suffer such things, when we labor to walk so strictly, and our consciences witness so well for us, that yet there should be such aspersions! God punishes this; you have done evil with fair pretences, and therefore now though your actions be never so good, you shall have foul colours put upon them; your evil actions you made seem to be glorious, now your good actions shall appear as if they were foul. Cap. 30.

Seventhly, because the people of God have not been careful to finde out the secret evil and filth of their hearts, therefore God will cast outward filth upon them, this is usual. 7.

Eighthly, though we be conscious of a great deal of evil between God and our hearts, we many times are not ashamed of that, and therefore because God will have us ashamed of our filth, he suffers filth to be cast upon us outwardly. 8.

Secondly, God intends good to his people, that they might know themselves; and though the world have not sufficient reason to accuse them as guilty, it may be a slander from another, and yet I know my self guilty; and though not guilty of *that*, yet by this I may be put to search some other evil that I am guilty of that is as great. 2. The benefit Gods people reap by *reproaches*.

Again, they may make them watchful for time to come; though they be not guilty *now*, they may be guilty of that evil *afterward*. Now what a mercy of God is this to stop our way, though it be by filth? If a man be stopped from falling into a dangerous pit, though it be by a heap of dirt, he accounts it a mercy. 2.

Thirdly,

Cap. 31. 3. Thirdly, they recover them out of much evil: So that I may compare the *reproaches* of Gods people to the rags of *Jeremy*, when *Jeremy* ſtuck in the mire in the dungeon, he was pulled out *by rags*, and ſo theſe reproaches of wicked men *are rags* that may pull us out of evil.

4. Fourthly, God ſanctifies theſe to his people, to make them more fruitful; they may be compared to the dung that husbandmen caſt upon their ground, they ſcrape up filth and dung together to lay upon their ground, whereby it is more fruitful; ſo God ſuffers wicked men to gather up all the filth that can be, and caſt upon his people, which is but as dung to make fat the ſoil, the hearts of Gods people, to make them to be more fruitful in their way; as indeed never do Gods people more thrive in the way of godlineſs, then when many enemies are ſet to watch them. And thus we have done with the Explication of the point.

CHAP. XXXI.

What uſe there is to be made of the reproaches *the condition of Gods people is liable to.*

Uſe 1. IF it be thus, that the eſtate of Gods people is an eſtate liable to *reproaches*, then you that have any inclination to the ways of God, examine whether you can take his way upon theſe terms: Can you be content to be made a *by-word* and *reproach*, and to have men caſt all maner of filth upon you? He is like to hold out in the ways of godlineſs, that can

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can be content to be made a *by-word* and *reproach* for godlineſs, it is an argument that the ſoul is reſigned up to God for ever: The reaſon that ſome give of that order of the *Law*, concerning the ſervant that would ſerve his Maſter for ever, that he muſt come to the door and have his *ear bored*, was that he might give an evident demonſtration, that he was indeed willing to be his Maſters for ever, if he would be content to endure ſuch a reproach as that was eſteemed to be amongſt the Jews: *Boring the ear* was a note of ignominy; *His ear was bored*, ſays *Cajetan*, to that end, *that if he feared not perpetual ſervitude, he might at leaſt be afraid of publike ignominy*, and therefore he was brought to the door, that he might have many to look on him, and be witneſſes of this his ſhame.

Ut ſi non horreret ſervitutem horreret ſaltem ignominiam publicam Ut multos habeat inſpectores & teſtes.

Uſe 2.

Secondly, it ſhould teach the godly to be accurate in their way: you live amongſt thoſe that will obſerve you, and caſt filth on your faces, take heed you give no juſt occaſion; it is enough we ſhall ſuffer without any juſt cauſe, let us take heed they take no filth out of our own boſoms, and caſt upon our faces, *that* will be grievous indeed, when our conſciences ſhall joyn with their reproaches. God threatens, *Hoſ.* 7. *ult.* as a great affliction, that his people ſhall be derided by the Egyptians, *this ſhall be their deriſion in the land of Egypt*; to have the wicked deride us, and that for our ſin, is a grievous miſery; *Make me not a ſcorn*, ſays *David, to fools*: It is a great evil for a profeſſor of Religion to make himſelf a ſcorn to the fools of the world; if they will reproach us, let it be for forwardneſs in Gods ways, and not for our ſin; ſin is onely a juſt reproach, and therefore when

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Joshua circumcised the people, it is said, *He took away their reproach*, therefore the place was called *Gilgal*, because their reproach was rouled away; bodily uncircumcision was a reproach, much more is spiritual uncircumcision: Let us take heed we do not manifest any filth to them, being you live among those that will revile you, whose tongues in Scripture are compared to three things, a *Rasor*, a *Sword*, and an *Arrow*: A *Rasor* that will take off every little hair, so a reviling tongue will not onely take advantage of every gross sin, but the least thing that another can hardly see. Secondly, it is compared to a *Sword*, a sword that wounds, so the tongues of revilers do a great deal of mischief: but a sword can do mischief onely near hand, it cannot do mischief afar off; and therefore, Thirdly, it is compared to an *Arrow*, that can do mischief a great way off, as far as one can see a man, and so revilers do not onely mischief to a man in the Town where they live, but a great way off in other Towns: Now if mens tongues be *Rasors*, and *Swords*, and *Arrows*, the people of God had need take heed how they walk, and walk accurately, to give no just cause of reproach, that so the reproach may fall upon themselves.

The evil of a reviling tongue.

Use 3.

The third Use of the point is this, Gods people are a people lyable to *reproach*: Let those who are such, from hence be exhorted, that they do not further this, I mean by reproaching *one another*; it is enough that the servants of God are lyable to reproach from the world, and from those that are *without*, let not this be furthered by those that are *within*, upon every pettish humor, or every discontent, presently to be

be casting filth one upon the face of another, this is a thing unbeseeming Religion. Hereby you come to deprive your selves of that evidence of the truth of grace, from whence many of Gods servants receive so much comfort, *love to Gods people:* While they are in your way your hearts are towards them, but if they do cross you, your hearts are as perverse and froward, and appear as malicious as the hearts of any: So that the *love* you had to them, was because they were in your way, and not because they were the servants of God: Now if you have a heart, though you becrossed by them, to put it up without casting dirt upon their faces, your evidence will be strengthned, that you love them though they be opposite to you. Do not you tear the flesh of one another by reproaches? it is enough that the bryers and thorns of the wilderness do tear our flesh and our names; let there not be bryers and thorns amongst our selves to tear our flesh. If children be casting mire and dirt upon the faces of one another, how unbeseeming is it? and if the father sees them, how provoked is he to correct them both? And so if we upon some pettish mood, cast dirt upon one another, expect some severe judgement from God: If children be casting dirt upon one another, this is enough to make them leave, *Your Father sees you:* And so you that are brethren of a Church, and are casting filth upon one another, know your *Father* sees you: We should not cast reproaches upon an Enemy. It is a notable speech reported of one *Memon*, that was General of *Darius* Army, when he was fighting against *Alexander*, one of his Soldiers reproached *Alexander*; the General came to him and smote him, says he,

I did

Cap. 31. *I did not hire you to reproach* Alexander, *but to fight againſt him:* If a Heathen cannot endure the reproaches of his enemy, how much leſs ſhould God endure his children reproaching one another? It was a brave ſpeech of *Calvin*, *Though* Luther *call me a Devil, yet I will honor him as a ſervant of God:* and ſo though thoſe that are our brethren, do caſt reproach upon us, we ſhould honor the grace of God in them, and not caſt reproach upon them again, for theſe reproaches are bitterneſs.

Uſe 4. But the main Uſe of the point is an Uſe of Direction, how to carry our ſelves under reproach; this is the eſtate of Gods people, it hath been ſo, and does continue ſo, and is like to continue ſo; it ſhould teach us, as to make account of them, ſo when they befal us, to behave our ſelves Chriſtianly under them. This is a leſſon of Uſe, wherefore in this leſſon of bearing reproaches, take theſe things.

How to carry our ſelves under reproaches.

1. Firſt, labor to bear your reproaches *Chriſtianly*, not *Stoically*, inſenſibly; for certainly they are afflictions: *A good name is a precious oyntment*, and therefore reproaches, though never ſo wrongfully, are afflictions, and not to be born inſenſibly.

2. Secondly, not to bear them *deſperately*, not to care what become of your Names, as many deſperate wretches will do. Let men ſpeak the worſt of me, I care not, I muſt appeal to God: Though it is true, *Innocency is a good bulwark*, yet we are not onely to care to approve our ſelves to God, but we are to care to approve our ſelves to men; and not onely to have a good eſteem in Heaven, but to have a good eſteem in the world, *To provide things honeſt before all men*, eſpecially amongſt the people of God, and

and the Churches of God; for to have an evil name, is a great judgement of God, *Isa.* 65. 15. *Ye shall leave your name for a curse.* For people to say, they care not what men say of them, it is a great evil, for by this it appears they are not affected with shame; and those that are not affected with shame before others, they are deprived of a special bridle that should keep them from evil, and a special means to further repentance. And besides, it is an argument there is no worth, no good in thee who art so careless; those who have any true worth, will be careful to preserve it, but others are desperate: As a man that hath a good garden, full of good flowers and herbs, will be careful to pull up every weed, but if the place be a dunghil, or over-grown, he neglects it: Wherefore let us labor to behave our selves Christianly, not carelesly, desperately under reproach. Cap. 31.

Again, we must not carry our selves *passionately* under reproach; though it is true, it is good to be sensible of the wrong done to our *names*, more then the wrong done to our *estates*, yet neither are the wrongs to our *names* nor to our *estates* to be born passionately. There are five evils follow upon this distemper of heart. 3. The evil of being *Passionate* under *reproaches.*

First, there is a great disturbance to the spirit, and that is a greater evil to have the heart disturbed, then to have a great deal of dirt cast upon us: To have a disturbance within the body, is worse then a violent motion without. 1.

Secondly, we are made lyable to discover a great deal of evil in us, that though we are unjustly reproached, yet we may discover so much evil, as to be a just cause of reproach. 2.

Thirdly,

Cap. 31. 3. Thirdly, we do feed the humor of those that reproach, they have part of their end to see us so disturbed.

4. *Qui vocem nisi querelas animi nauseantis.* Sen. Fourthly, we shew the baseness of our spirits, to be so soon put out of frame. *Seneca* speaking of the complaint of those that are under reproach, *They are*, says he, *the complaint of squeamish spirits.*

5. Fifthly, it is a means to make others to think we are guilty: There is no means whereby I would think one were guilty of what he is reproached, as that, namely, a mighty inordinate passion at hearing of those things. If you hear a couple disputing, commonly he that wants arguments for his case, will fall into giving ill language, and passion, and therefore those men that have power over their passion in reasoning, do what they can to bring those they reason withal into *passion*, for then they have them at their will: And so those that are brought into *passion*, when they are reproached, gives a great suspition of the weakness of their cause, and are thought to be guilty.

4. Fourthly, let us not carry our selves *revengefully* under our reproaches, not to desire the reproachers might have an evil name in the same kinde: It is ordinary for people that are reproached to do thus, but many though they dare not say so, yet secretly they would be willing that those that do reproach them, might have an evil name. But where have we those that do labor to clear the innocency of those that do reproach them? it would be the glory of Christians, to be so far from revenge to those that reproach them, as to clear their innocency, and to speak well of them as occasions serve, as the Apostle says, *We being*

Innocency seeks not revenge.

being defamed, we intreat, and *are not glad if they fall into any evil:* Many people if any have spoken evil of them, and they fall into evil, how does it please them? Let us suffer never so much, God forbid we should think the evil of our reproach so great, as to be glad to have it wiped away with any sin against God: Such and such have sinned such and such sins, and by those sins my reproach is wiped away, and therefore I am glad: God forbid we should have the wiping away of our reproaches at so dear a rate. We read in *Hosea* 4. of the great charge that was laid upon the *Priests*, they eat up the sin of the people, because the *Priests* had some advantage by the sins that the people committed, for they brought Sacrifices for their sin, and the *Priests* had part, upon this they set their hearts, upon the sin of the people; this is an abominable thing, to be glad of the sin of another, because of any advantage that comes to us by it. True it is, God shall have a great deal of glory by clearing the innocency of his servants, but we must not desire that God may have his glory this way by the commission of any sin, nor rejoyce in such a way of Gods glory.

The danger of *reviling again.*

But the special and most ordinary revenge in the bearing of reproaches, is reviling again, speaking evil for evil, if they call you one ill name, you will call them another, this is unbeseeming Christians: And consider what evil is in it.

1.

First, this is that which is most opposite to the Spirit of Jesus Christ, and the Spirit of Gods people; that place you know, 1 *Pet.* 2. 23. *Who when he was reviled, reviled not again*; if you profess your selves to be Christs, you must *not revile again* when you are

Cap. 31. reviled: And so the spirits of Gods servants, as St. *Paul* and the *Martyrs*, when they were reviled, they would not give ill language again.

2. Again, by reviling you come to harden those that reproach you in their sin; when they sin and see the same sin in you, they think they do not worse then you, so they come to be hardned in their sin, and you come to be guilty of their sin, you turn their sin to be yours, because you harden them in theirs.

3. Thirdly, you by this means stir up more corruption, and more sin; whereas those that know what sin means, and are tender of it, they should by all means labor to suppress it, and beat it down, as when a neighbors house is on fire, we will labor what we can to quench it, and not to put more fire to it; shall we have more care of our neighbors house, then of our neighbors soul? his heart is on fire, and his tongue is on fire, and will you bring more fire? this is abominable.

4. Fourthly, you come by this means to adde your sin to his sin: What, is not God dishonored enough by his reviling, but must you adde to Gods dishonor?

5. Again fithly, here you shew your exceeding folly, that you do not apprehend a greater evil in the *evil of sin*, then in the evil of *suffering*: for if we did apprehend the evil of *suffering* to be less then the evil of *sin*, we would never labor to deliver our selves from the evil of suffering by the evil of sin; let a man come and cast dirt in your face, the worst that can be in this is an evil of suffering at first, till you make your selves guilty, but how will you deliver your selves by the evil of sin? what ignorance is this?

Are

Are you acquainted with the ways of God? Is this the way to clear your selves, by defiling your selves more? That filth that comes out of you, defiles you more then that which is cast upon you from without. Cap. 31.

Again further, another evil that comes from this reviling, is this, you shew a vile, base spirit, as if you had no other means to deliver you from an ill name, but an ill tongue; those that know any excellency that they have in themselves, will know that there are a great many other ways to deliver themselves from an ill name, rather then an evil tongue. But you are put to your shifts, you have evil cast upon you, and you have no way to deliver your selves from this evil but by your reviling tongue. It is a sign there is no excellency in you, nothing but baseness in you. *Seneca* says of those that are disorderly affected with reproaches that are cast upon them, *They shew that there is no wisdom, nor no confidence of any excellency in themselves to oppose that evil.* 6. *Neque prudentiæ quicquam in se esse, nec fiduciæ obstendit, qui contumelia afficitur.* Sen. in Sap. non cad. injur.

Again, hereby you come to be injurious to your selves, you deprive your selves from any help of God to clear your *names*: If you had hearts to commit your selves to God, he would provide for you; but when you seek to clear your selves this way, you put your selves from any care that God should have to provide for you. That we read of *David*, *Psal.* 38. 12,13,14,15. is very observable, *They which seek my hurt*, saith he, *speak mischievous things, and imagine deceits all the day long, but I as a deaf man heard not*; and again, *verse* 14. *I was as a man that heareth not*; but mark *verse* 15. *In thee O Lord do I hope, thou wilt hear*: The less *he* heard, the more confidence 7.

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he had in God that *he would hear*, and could the more comfortably commit his cause to *him*; but if he had been too quick to hear himself, God would not readily have heard for him, and what had he got by that? Now by all this you cannot but be convinced in your thoughts, that it is a great evil to revile again, and you that have been guilty of this, let your hearts smite you, and know what cause you have to be humbled before the Lord.

Quest. But is it possible not to revile again? Who can but do so when they come and give such ill language, so injurious, so false?

Answ. Those that have the Spirit of Christ can do otherwise. Those that know the evil of sin to be a greater evil then the evil of suffering, can do this. And those that are wise, and will not mischief themselves, can do this. Can any by reproaches force you to take a knife and cut your selves! If they force you to commit sin, they force you to worse. Certainly you think every man is in bondage; consider what miserable bondage men should be in, for to be in the power of their enemies, when they list to make them to mischief themselves, can there be any worse bondage? for an enemy to draw any body where he will, is not so much, but to make me to hurt my self, this is a great and a sore bondage indeed. Wherefore there is no contending with reproaches this way by reproaching again, here the overcomer is the loser. When *Demosthenes* was reproached by one, *I will not*, saith he, *strive with thee in this kinde of fight, in which he that is overcome is the better man.*

Nolim tecũ in hoc genus certaminis descendere, in quo qui vincitur, ipso victore est melior.

5. Fiftly, take heed you be not hindred in your way, or break off your course when you are reproached: what though

though there be filth cast in the way, shall we decline our way? though the clouds do arise, and darken the light of the *Sun*, does the *Sun* cease in its course, and cease shining because it is darkned? no, it goes on its course and shines till it breaks forth: so you are going on, shining in a good conversation, some come and cast reproach upon your way, and darkens your course; What, shall you cease? No, go on, and in time you will break through the clouds. Was there ever such a fool as to be jeered out of his inheritance? A man hath an inheritance worth a thousand pounds a year, and a company shall go and scorn him, and contemn him, and reproach him, and he shall be rather willing to part with his inheritance then to be thus jeered; Was there ever any such a fool? Is not our way of Religion a greater inheritance to us, then an inheritance of a thousand pounds a year? If you should be moved to go out of your way upon reproaches, know that this will be infinite more reproach to you, then if all the men of the world did cast reproach upon you; this will reproach you to your conscience, and that before God and all the Angels and Saints, before all Gods people. And then besides, this will further reproach you before wicked men too, you will be the more scorned and vilified.

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Φιλοσοφίας ὀρθυμεῖς; παρασκάζε αὐτόθεν ὡς καταγελασθησόμενος, ὡς καὶ γαμψησομένων σε πολλῶν, ὡς ἐρέντων ὅτι ἄφνω φιλόσοφος, καὶ πόθεν ἡμῖν ἄνθη ἡ ὀφρις, &c. ἐὰν μὴ ἐμμείνῃς τοῖς αὐτοῖς οἱ καταγελῶντες σε πρότερον ἔτι σε ὕστερον θαυμάσονται: ἐὰν ὑπὸ τῶν ἀνθρώπων, ἀπόστασις καταγέλωτα. Epict. Enchirid. c. 27.

I remember a speech of a Heathen *Philosopher*, If any man begin to embrace Philosophy, he must be reproached; They will say, What, we shall have a *Philosopher* of you by and by, what pride and conceitedness is this? But do you still go on in your way, and those who reproached you before, will after admire you: But if you fall off, after you have

Cap. 31. begun (not being able to bear reproach) This, says he, deserves a double reproach: Your reproachers will reproach you much more, they will say, *Here is a time-server, who will do any thing as the times serve for his turn.* None so much contemned as *Apostates*. Those that opposed *Nehemiah*, and sought to hinder his work, did it *to reproach him*, if he had left his work for reproaching, they would have reproached him much more: How would this cut you to the heart, that those that did reproach you, if you go out of the way, should reproach you much more? Consider, does this beseem the spirit of a Christian? Had you ever any experimental knowledge of the evil of sin, or any good in the ways of God? Will this be an answer before God, when you come to give an account why you went out of your way? *Lord, I suffered so much reproach, I could not bear it.* And again, will it not be just with God, for to suffer you to fall into some vile scandalous sin to be reproached for, after another maner? because that you would not suffer reproach for his name, you should suffer reproach for your sin. These are the things we are to be warned of.

CHAP.

CHAP. XXXI.

How we are to bear Reproaches.

BUt how are we to bear reproaches? We are to bear our reproaches *wisely, patiently, fruitfully, joyfully,* and to *return good* for evil.

First, we are to bear them *wisely*: there is a great deal of wisdom required in bearing of reproaches and evils that men are accused of, the exercise of wisdom does appear much in the bearing of reproaches, though we should not be insensible, yet not to take too much notice of every reproach that is cast pon us. It was the speech of a *Philosopher,* when one was reproaching of him, some told him they deride thee; but says he, *I am not derided, I will not take to my self that which is cast upon me:* It is wisdom for people to go away, and take but little notice of any thing that is cast upon them, and therefore when upon every idle reproach, there come a company tatling, and say, Such a one says *thus* and *thus*; such should be sent away with an angry countenance, it is a dishonor to you to receive them, as if you would take notice of every word, and as if you had no other things to take up your thoughts. *Dionysius* having not very well used *Plato* at the *Court,* when he was gone, he feared lest he should write against him, therefore he sent after him, to bid him not to write against him, says he, Tell *Dionysius,* I have not so much leisure as to think of him: so we should let those that reproach us to know, that *we have not leisure to think of them*; as S. *Paul,* when the *Viper* came upon

I.

Derideut te; At ego non derideor.

Sapiens à nullo contemnitur, ditem suam novit. Sen. in Sap. non cad. injur.

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his hand, *he ſhaked it off*, ſome would have ſwelled and almoſt dyed at the very ſight of ſuch a thing but he did but *ſhake it off*: And ſo ſhould we do by our reproaches; when reproaches are oppoſed they do grow, as hair the more it is cut the more it grows, when they are deſpiſed they will vaniſh away; there is a great deal of evil comes by making much ado about reproaches.

The evil of much ſtirring when Reproaches are upon us.

1. Firſt, by this means they are kept up in the mouthes of people, and ſo the evil is worſe, as a dunghil ſtirred ſtinks the worſe.

2. Again, it may occaſion thoſe that reproach us, to raiſe up things that were dead a great while ago, and adde that to our reproach.

3. *Eſt enim Satanæ pectus facundiſſimũ mendaciis.* Luth. Again, it may occaſion abundance of new matter, though falſe, to make our reproaches greater. If a man ſhould undertake to anſwer every reproachful ſpeech, there would be no end; for the Devils breaſt, ſays *Luther*, is very fruitful with lyes.

4. Again, our making much ſtir, does but ſtir them the more that do reproach us, and by making ado and ſtir, it comes to be more divulged.

5. Laſtly, when we do ſtir, if we do not clear every little minute to the utmoſt, it will be a means to make us ſuſpected of all, and therefore do not take much notice of reproaches. It is a notable example that we finde of one *Pericles* as he was ſitting before others in a meeting, a foul-mouthed fellow railed upon him all the day long; at night when it was dark, and the meeting broke up, the fellow followed him and railed at him even to his door, and he took no notice of him what he ſaid, but when he came at home, this is all he ſaid, *It is dark, I pray let my man light you home.*

Plutarch *in vita* Peric.

But

But men will take me for guilty if I let it pass quietly.

Not so, we know many times Christ himself took no notice of a great deal of evil that was said against him, so that the Rulers wondred, *How is it that they lay these things to your charge, and you answer nothing?* Again, rather the other will shew us guilty; it was a speech of *Ambrose* concerning those that cannot suffer reproach, while they clear themselves guilty, they approve themselves to be more guilty of that evil which is said against them.

Obj. But we shall hearten them more in accusing of us.

Answ. No, it will rather be a means to hearten them by keeping a stir, for then they have something to feed upon.

Obj. How shall we stop their mouthes?

Ans. First, walk innocently, innocency wil clear all, and overcome in time; hence *David* saith, *that thou mayest be clear when thou judgest.* St. *Paul* quoting this, *Rom.* 3. 4. he hath it, *That thou mayest overcome when thou judgest*; he puts *overcome* for *clear*, because those who are clear will overcome. But more then this in the *second place*, you must labor to be eminent in that which is quite contrary to that which you are reproached for: Perhaps he reproaches you for one that is a dissembler, labor for the greatest eminency of plainness of heart and sincerity: If it be for covetousness, labor to be eminent in liberality, & doing good wisely, not where they would have you, but in a gracious way, ordering your affairs by discretion: If it be for *pride*, clear your selves not by yielding to

Cap. 32. *Object.* *Answ.* *Convitia si irascare, agnita videntur; spreta exolescũt* Tacitus lib 4. *Qui cito injuria movetur fecit se digñ videri contumelia dñ vult ea indignus probari: melior est itaque qui contẽnit injuriam quã qui dolet.* Ambros. de offic l 1. c. 6. Psal. 51. 4 *Nec prudentiæ quicquã inesse nec fiduciæ ostendit, qui contumelia afficitur.* Sen. in Sap non cad. injur.

Cap.32. to their humor, but labor for an eminency of humility another way, that those that can judge right may see there is humility in you: thus labor to entertain reproaches with wisdom.

Secondly, labor to bear reproaches *patiently*. And therein first I shall labor to take away those pleas whereby men are hindred in their patience. Secondly, I will shew what powerful arguments there are for bearing reproaches. Thirdly, give some means how to bear them patiently.

1. *Obj.* 1. First, to take away the pleas and objections that people have against patience. Some will say, if it were not wrongfully, I could bear it, it would never grieve me.

Answ. One would wonder that ever there should come such a foolish speech out of the mouth of a reasonable creature; if there be any thing that should uphold your hearts, it should be your innocency, therefore let not such a speech be heard out of a man or womans mouth, much less out of a Christians mouth; if your guilt would encrease the burthen of the reproach, as most certainly it would, then it would be harder to bear it being guilty, then now it is being innocent.

Obj. 2. But this is that which sinks my heart, it is a reproach that takes away my *Name*, even from those that are godly, and they come by these reproaches to have hard thoughts of me; and this is the greatest affliction, for an outward affliction, under Heaven.

Answ. Ier. 38. 19 It is true, *Zedekiah* feared more to be mocked of the *Jews* then of the *Chaldeans*; it is certainly a sorer affliction to be reproached by the professors of Religion, then by any others; but yet God is pleased to exercise

exercise his people many times with this affliction also; and it may be God sees this to be the most seasonable and suitable to exercise you withal, because he would wholly take off your hearts from other things, and satisfie your souls with himself alone; and blessed is that man that can make this use of it, to get his heart the more close and fully to God. It is the blessing of God upon you, that your heart is above the reproaches of other men; if God will exercise you with an affliction that you are sensible of, it is fit you should yield your self unto him in it: Would you have God exercise you in such afflictions as are onely easie to be born, of which you should not be sensible? it is the bitterness of them that causeth them to work, if they were not bitter, as to make you sensible, it is not like they would be profitable. Cap. 32.

Thirdly, some cannot tell how to bear their reproaches, because it is not onely a disgrace to their name, but it hinders their service in Gods Church, by this means they come to have ill esteem, and are not like to do so much good in the Church of God, which I confess is a great matter. *Obj. 3.*

Let no man lay so much upon his service he shall do, but let God have his work his own way, and God expects this humility from us, that he may have his work done his own way, and if God pleaseth he may make use of us to do so much work for him, as if our names were never so clear: The *Prophets* were scorned and reproached, and did they never do service? and St. *Paul*, never any man in the world that ever did God more service, and yet no man that ever was so much reproached as he; he *Answ.*

was

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was whipped up and down as if he had been a rogue, and he was fain to go about in tatters, not having wherewithal to cover his nakedneſs, and had not bread to put in his body, and was called a ſeditious fellow, and counted the filth of all things; and yet this St. *Paul* was uſed as the moſt worthy inſtrument of Gods ſervice that ever was ſince the world began, next Chriſt himſelf.

Why reproaches ſhould be born patiently.

Secondly, the arguments that may move us to bear reproaches patiently.

1.

Firſt, a Chriſtian is called to do and ſuffer great things for God, and ſtrong and glorious is the grace of God that is in a man where it is true; now if Chriſtianity ſhall not enable to bear reproaches, what will it enable you to do? Does not the Scripture ſpeak of the excellency, and the glory, and the power of the grace of God? What excellency, and power, and glory is in it, if it cannot do this? Now Chriſtians that are called to do and ſuffer ſuch great things, ſhould be above the reproaches of the world. *Seneca* would not have them called miſeries, but *troubleſome things*, concerning which we cannot ſay a wiſe man overcomes them, but he is ſo far above them, as he is ſcarce ſenſible of them; if it be not out of ſtupidity or diſcontentedneſs, but out of true magnanimity of ſpirit, that one is not ſenſible of ſuch things, this beſeems a Chriſtian well. Now if a Chriſtian having received the grace of God, ſhould not think much of any miſery that he is capable of in this world, then ſurely he ſhould not have his heart ſink when there is but a troubleſome thing befaln him. It was the ſpeech of *Xenophon*, when one came and reproached him, ſays he, *You have learned how to reproach,*

Sapiens à nullo contemnitur, magnitudinem ſuam novit, omnes has quas non miſerias ſed moleſtias dixerim non vincet, ſed ne ſentit quidem. Sen in ſap. non cad. injur. c. 10.

proach, and *I have learned how to bear reproach.* And *Aristippus* the Philosopher said, *You are fit* to cast *reproaches*, and *I am fit* to hear *reproaches.* Cap. 32. *Tu proferendis ego audiendis cõtumeliis idoneus*

Secondly, what are *you?* or what is your *names* that you should think much to bear reproach? when as others that are your betters, that are not so vile, not so guilty as you, not so lyable to reproach as you; when as others of Gods servants, that have been most eminent in grace and parts, have been under exceeding reproach; yea, others whose names have been far more worth then yours, there have been more use of their names, and credits, and honors, then of yours, and yet God hath so ordered it in his providence, that reproaches and aspersions have been cast upon them, and do you think so much to be reproached? What do we think of our flesh better then others, that we should not endure trouble in it? and what do we think of our names, that we cannot endure reproaches in them. 2.

Yea, not onely others that are better then you, but God and Christ is reproached: How is the name of God slighted? the basest wretch that will tremble before his Master, thinks himself good enough to blaspheme the name of God: How is the *majesty*, *soveraignty*, and *authority* of God contemned in the world? How are the dreadful threatnings of God, and the revelation of Gods wrath scorned in the world? When as we hear out of the word such dreadful manifestations of Gods wrath against sin, which calls for trembling hearts, yet how are they slighted in the world? thus God is reproached, and Christ: *No man is able to bear so much contempt* 3.

Cap. 32. *Nullus homo potest ferre tantũ contemptum sui, quantũ Deus fert quotidie.* Luth. in Ps. 122.

contempt as Christ beares daily, says *Luther:* Not to speak of the reproaches that Christ endures in his people, but the reproaches that he endured in his person, in his preaching; how was he contemned in *Luke* 16. 14. when he preached against *covetousnes*, the Pharisees scorned at him; the word signifies, *They blew their noses at him*: you know how he was called a *Devil*, a *Samaritan*, a *wine-bibber*, a *friend of publicans and sinners*; What worse can be imagined then was cast upon Christ? *they spit on his face*, that blessed face of his, that the waves of the Sea were afraid of, and that the *Sun* withdrew its light from, as not being fit to behold it, and yet they put thorns upon his head, and bowed to him in reproach; yea, in his misery how was he reproached, when he was upon the Cross, they nodded their heads at him, and said, *He that could save others, let him come down and save himself.*

In faciem illam quam fluctus maris reveriti sunt, quam sol in cruce vivendo radios occuluit. Chrysost. Hom. 86. ex cap. 26. in Mat.

Again, consider the great mercy of God in concealing the secret sins of your thoughts: there are none, let them be never so innocent in the world, yet there is so much filth and baseness within the heart, that if God should but turn the inside outward, and discover all to the world, certainly it would make them ashamed of the society of men, make them ashamed to come into the Congregation; what confusion, and what matter of reproach would there be then? Now, seeing God in his goodness favors his people so far, as he keeps in much secret evil that he could discover before the world: if he should withdraw himself a little from you, he could let you fall into such sins, as your secret sins should be discovered; but God favors your names, so as that he hath kept

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in that ſecret evil that you have had ſecret inclinations unto; now the conſideration of Gods goodneſs in tendring you ſo far, may very well quiet your hearts when you begin to be troubled for every reproach that is caſt upon you: Now I ſee my adverſaries are fain to watch and ſearch, and pry for occaſion of reproach, God might have given them matter enough, and therefore its mercy they have ſuch little matter as they have. It is a great work of nature to keep the filth of the body when it is in a man from being unſavory unto others; ſo the filth of the ſoul, though it be unſavory to God, yet it is Gods mercy that keeps it from that unſavorineſs that it might be to men. Cap. 32.

Fifthly, conſider how much reproach the name of God hath endured for your ſakes; and is it ſo great a matter for your names to be reproached for his ſake? It is a notable ſpeech *Chryſoſtom* hath, *That for us and for our life our Lord ſhould be blaſphemed, is worſe then if we periſhed*; Hath not the name of God been reproached for your ſakes? not onely in the time of your ignorance, but ſince; have there not been occaſion given by you, to cauſe others to reproach the name of the bleſſed God? and if God comes to you in your *names*, do you take it ſo ill? 5. *Perditione noſtra multo pejus eſt quod dominus noſter propter nos vitamq; noſtram blaſphematur.* Chriſ Hom. 6. & vtriis in Mat locis

Again, conſider who thoſe are that do reproach you, and for what it is. It is the ſpeech of an *Ancient*, That a reproacher is beneath a man, but the reproached that bear it well, are equal to the *Angels*. The *Hebrew* word that ſignifies *ſcorners*, hath many other ſignifications which ſet out the vileneſs, the dangerous evil there is in a ſcornful ſpirit; the *Seventy*, beſides that of *ſcorning*, have five other words to ſhew 6. *Ille quidem homine pejor, hic Angelis par.* Chryſoſt. in Act Hom. 14.

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shew the signification of it, as first, λοιμὸς, in the first *Psalm*, in the *chair of scorners*, they translate it by a word that signifies the plague, in the *chair of plagues*, because *scorners* are a *plague* to the place where they live, and do infect many; a second word that they use to express it by, is ἀκόλαστον, *Prov.* 20.1. which signifies *incorrigible*, that which cannot be tamed, because scorners are such; *Wine is a scorner, res indomita*, an unruly thing that cannot be tamed, because it makes men to be so, and so are scorners, there is little hope of such: Thirdly, sometimes they translate it κάκῳ, *Prov.* 9.12. as such as are given up to all kinde of vice, and so are scorners: And fourthly, by a word that signifies *proud*, ὑπερηφάνοις, *Prov.* 3.34. for such likewise are scorners: Fifthly, by a word that signifies to deal unjustly, παρωμόμεν, *Psal.* 119.51. because scorners are injurious. Thus you see what kinde of men those who scorn and reproach the ways and professors of Religion are.

But besides, they are especially such as have been brought up *superstitiously* or *prophanely*; such as have been bred in superstitious Popish families, are many times bitter scorners and reproachers of those who are most forward in the ways of godliness. We read 2 *Kings* 2.23. when *Elisha* went to *Bethel*, there came forth little children out of the city and mocked him, and said unto him, *Go up thou bald head, go up thou bald head*; that is observable, they came out of *Bethel*, which was that idolatrous city in *Israel*, where the Calf of *Jeroboam* was set up, that place was full of scorners at the Prophets of the Lord; you may know the temper of the place, by the disposition of the little children, they usually heard their

parents

parents and those who were elder scorn at the Prophets of the Lord, they were brought up in that way, and because it was at *Bethel*, the curse of God was the rather upon their children to destroy them, although they were but children, yet two and forty of them were presently destroyed. *Hosea* 7. 5. we read of those who were elder, the great ones in that City, even *Jeroboam* himself, and his Courtiers, what scorners they were, *In the day of our King, the Princes have made him sick with bottles of wine, he stretched out his hand with the scorners.* The *Princes, Nobles, Officers, great ones* of the Countrey, jeered and scorned at those, who would not yield to that way of worship that *Jeroboam* had set up, namely of the *Calves*; O they must be so precise, as no worship will serve their turn, but going up to *Jerusalem* to worship there; such as ventured the loss of their estates, their offices, their liberties, they accounted them fools, and reproached them as a company of simple silly people.

And as superstition is a cause of this, so prophaneness and sensuallity causeth it likewise; that is observable in the forenamed place of *Hosea*, when he was made sick with wine, then *he streched out his hand with scorners*; when wicked men pamper themselves with good cheer, and their hearts are hot with wine, then they scorn at Religion, and reproach such as are more strict and forward then others, blessing themselves in the brave life they live, contemning the ways of godliness, and the professors of them, as such who want those brave delights they enjoy, and in regard of that they scorn at, and reproach the ways of God and his people at those times. *Psalm* 35. 16.

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with hypocritical mockers, in feasts, they gnashed upon me with their teeth; the most cruel scornful reproaches against the Saints are at feasts. That place is observable, *Deut.* 32. 33, 34. *Their wine is the poyson of dragons, and the cruel venom of asps*, because of the bitterness of their spirits, against those who are godly, when they are at their cups: but mark what follows, *Is not this laid up in store, and sealed up among my treasures? to me belongeth vengeance, and recompence, their foot shall slide in due time.* God will remember this, it is laid up in store with him, it is surely sealed up, and shall certainly be brought forth one day.

And yet further, Who are your reproachers? They are those that are weak, or ignorant, or such as are malicious. Weak and ignorant, for any one that hath wisdom, to be troubled at the reproaches of those that are weak, it is a wonderful disgrace: Will any man care that is a workman, to have an unskilful man reproach his work? It is a notable speech of *Seneca, Some are possest with such great folly and madness, to think they may be reproached by a woman.* And for the *malicious*, alas! they reproach themselves a great deal more then they reproach you, they do but discover their own filth in it, and therefore are compared to swine; swine will leave other things, and continually be rooting in dung; and so those that love to be reproaching, leave the good that is in any, and will always be rooting in their filth, here they shew their swinish dispositions. One compares a *reproacher* to the stone that struck down *Nebuchadnezzars Image*, whose head was of gold, and the breast and upper parts of silver, and the feet of clay,

A malis vituperari laudari est. Sen.

clay, the ſtone came and ſtruck the *feet*, the *clay*, and ſo ſtruck it down: ſo reproachers do not look at the *gold* and *ſilver*, the *parts* and *graces* of Gods people, but if there be any *clay*, any infirmities or ſins, they ſtrike at *them*, and ſo fell them down. The godly had need fence their feet of clay and infirmities, that they do not lie open to malicious men. *Eraſmus* tells of one who collected all the lame and defective verſes in *Homers Works*, but paſſed over all that were excellent: So theſe, if they can ſpy any thing defective and evil, they obſerve it, and gather all they can together, but will take no notice of that which is good and praiſe-worthy; like the *Kite* who flies over the fair meadows and flowers, and lights onely upon the carrion, or like *flyes* that love onely to be upon the ſore galled places of the horſes back. Cap. 32.

And what is it you are reproached for? it is either good or evil; if it be good, you have no cauſe to be troubled, if it be *evil*, it is threefold, the evil of *ſin*, or natural *infirmities*, or outward *meanneſs*. If it be the evil of *ſin*, then either you are guilty or not guilty; if you be guilty, it is not reproach, but right judgement of thy condition, and if there be ſuch a great evil for others to ſpeak of it, what a great evil is it for thee to be guilty of it? and therefore you ſhould turn all the trouble that you have for the notice which is taken of it, upon your guiltineſs in it: and many times although the thing be true they ſay of you, yet it is ſo poor and mean a thing, that you may comfort your ſelf in this, that ſurely they cannot perceive worſe in you, for if they could, they would make uſe of that. *Latimer* in his laſt Sermon before *K.*

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Edward, says, *He was glad when any objected indiscretion against him in his Sermons*, for says he, *by that I knew the matter was good*, else they would soon have condemned that. And if you be not guilty, *innocency is bulwark enough*. Says *Seneca*, *He is to be ashamed that does unjustly, and shall you be ashamed that are innocent?*

Obj. Yes, others think I am guilty.

Answ. But if you go on in an innocent way, whosoever do think so, do disgrace themselves: for suppose one should say the *Sun* were dark, and another should believe it, who is disgraced? the *Sun*, or the man that either said it or believed it? so if an aspersion be cast upon those that are godly, and they walk in a shining conversation before others, it will be such a reproach to any that raises the reproach, as it will keep others from believing of it. But if the evil be some natural *infirmity*, weakness *of parts*, or the like, then thou mayest comfort thy self in this, that there is no dishonor in natural infirmity, it is onely sin that brings shame, there is a relation between sin and shame, but between nothing else and shame; it is a sign also they want other things, when they reproach thee for natural infirmities.

Dic quæso, si quis solē tenebrarum autorem existimet, solúne an sibi detraxit? sibi, viz. ipsi, cum furiosi et insaniētis opinionē cōsequatur eodem profectò modo qui bonos pravos esse putant seipsos vituperant Chrysost. Hom. Mat. cap. 27.

7. Seventhly, consider what honor God hath put upon you, and what he intends to put upon you: if you be godly, he hath put honor enough upon you, and that may be enough to uphold the heart under all the reproaches and stains that men and Devils can cast upon you. Hath not the Lord been pleased to bring you into the honorable estate of sonship? and hath put his glory upon your souls, and hath honored you by that near relation you have to Christ? he

he hath honored you by the glorious priviledges of the Gospel, he hath honored you by giving himself and Christ to you; he hath honored you in the hearts of his Saints, men of precious spirits, who know much of Gods minde, who are able to judge wherein true excellency consists, their hearts are with you, they bless God for you, the esteem of one godly man is more to be regarded then thousands of others, your name is precious amongst the Saints, and that is enough. When *Doeg* reproached *David* with devouring words in *Sauls* Court, yet *David* blessed himself in this, *Psalm* 52. 8. *But I am a green Olive-tree in the house of God*; *Doeg* flourisheth in the *Court*, and my name may be blasted there, but *In the house of God, there* my name is precious; I am there as a *green olive-tree*, and that is more to me then flourishing in *Sauls* Court. Now shall the reproach of an evil tongue take away the comfort of a godly heart that hath so great honors? We count it a great evil, and exceeding was the basenes of the spirit of *Haman*, when he was so honored by the *King* and his *Nobles*, yet that he should be vexed, because *Mordecai* would not bow to him, that all his honor should do him no good: so is it not the baseness of the spirits of Gods Servants, (truly it is to be called by no other name) when as God hath raised them to such glory, when as God hath made them Members of, and Coheirs *with* his Son, and they are invited to the Banquet of the Lord, to the great Supper of the *Lamb*, and the Lord hath provided for them all the glory of Heaven, and there are such glorious things spoken of them in the word, yet for all this

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Satis magnum alter alteri theatrum.

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if they come into wicked company, and have but an evil tongue speak against them, they are so discouraged and cast down, as if all the honor that God had put upon them were nothing: What an evil thing is this? And how do you derogate from the goodness of God, to walk thus unbeseeming Christians?

If you had never so much filth upon you for the present, being there is so much honor to come, what need you to care? If a man be going to be crowned, and to be glorified, and those that do not know him, as he goes contemn him, what cares he? He knows that within a few days he shall be honored by those that do reproach him. As *David* said to *Michal*, 2 *Samuel* 6. 22. when she told him of being vile in the eyes of the handmaids, *Of the maid-servants which thou hast spoken of, of them shall I be had in honor:* so even of those men of the world, which now you say do so reproach you, even of them hereafter shall you be had in honor: If we believe there are such things to come, that we shall sit with Christ, and judge the Angels, and judge the reproachers, why should we be troubled?

There is a famous passage I have met with in *Chrysostom*, to this purpose; he brings in Christ comforting his Disciples against reproaches, speaking thus unto them: * *What, is the wrong grievous unto you, that now they call you seducers and conjurers? it will not be long before they shall openly call you the Saviors and blessings of the whole world; that time that shall declare all things that are now hid, shall rebuke them for their lying words against you, and shall*

* *An gravis injuria est quia seductores et magos vos vocant? cernetis non multo post salvatores vos benefactoresq; totius orbis prædicabunt. Tempus enim quod obumbrata omnia declarat illorum adversus vos emeritæ verba redarguet, virtutis vestræ splendorem accendet; sic illi mendaces, maleduci falsiq; aliorum accusatores videbuntur vos autem vel sole ipso clariores atque illustriores testesq; claritatis vestræ universos habebitis homines.*

shall kindle the splendor of your vertue; so they shall be found lyars, evil speakers, false accusers of others, but you shall be more clear and illustrious then the Sun, and you shall have all men witnesses of your glory.

8. Again, consider what abundance of reproach and contempt justly many do suffer for their sins and wickedness that indeed they are guilty of, sin carries many men through infinite shameful things: as take one that is given to a base lust, and so as he may enjoy his lust, he cares not what shame he endures, though he be counted the shame of their friends, and the scum of the place where he lives. Who are so basely looked upon as base drunkards? they are looked upon as more vile then the filth and dung of the earth, and yet they go on and bless themselves in the pleasure they have in their lusts, notwithstanding the reproach. If one should be content to go on in his lusts, and please himself therein, notwithstanding all the reproach he endures, what cause have we to go on in the ways of God, and keep close to him, though all the world reproach us?

9. Again, consider the goodness of God in delivering of you from everlasting reproach. In *Dan.* 12. 2. *Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* We might have been amongst the company of those that shall have all their wickedness opened at the last day of Judgement before God himself, and might have had the Lord himself mocking at us.

10. And yet futther, consider that the greatest evil of reproach it is from him that receives it, it is according

Cap. 32. *Voluptas non in ciborum apparatu, sed in comedentium affectu sita est, hoc de contumelia dico, quod contumelia non è contumeliantium sententia, sed à petentium affectu constituitur vel destruitur; si contumeliam deriseris, cõtumelia non passus es.* Chrysost. Hom. 2. ad Pop. Antioch.

Pars major constat vitio interpretantis. Senec. 11.

cording as we take it. It is a speech of *Chrysostom*; *As it is with* meat, *so it is with* reproaches, *it is not the goodness and sweetness of the meat in its self that makes it to be good and sweet to me, but according as my stomack and body is affected:* And so in all *reproaches*, it is not as it comes from him that casts it, that makes it evil, but it is as he that receives it makes it: cast dirt upon dirt, and it will stick, cast dirt upon a piece of polished brass or iron, and it will fall off; the greatest part of the evil of reproaches, comes from the affection of the receiver; then it is in our power to make reproaches to be as nothing, if we can but take pains to get our hearts so affected, as that the reproach may not stick: It is not in the power of any man in the world to stain us, if we by some evil do not make the stain to stick upon our selves.

Again, if you consider that God hath the care of your *names*, that may be a great argument to help you to bear reproach: God hath taken the charge of the *names* of his people, as truly as of their souls, and if God hath the charge of your *names*, why are you troubled at any thing that befals you in regard of your *name?* If you be in Gods way, you are to commit your selves to God, he hath charge of you; when Gods Servants are meek and quiet, and do not hear reproaches against themselves, yet God hears them, it is no great matter then though they hear them not themselves. It is an excellent place we have for this, *Psalm* 38. 12, 13, 15. *They speak mischievous things*, says *David*, *but I as a deaf man heard not*; but mark *verse* 15. *In thee O Lord do I hope, thou wilt hear, O Lord my God*; What need

David

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David hear, God will hear: the less we hear in this case, the more will God hear, *Job* 5.21. *Thou shalt be hid from the scourge of the tongue*: Now there is a twofold hiding from the scourge of the tongue, either by delivering us wholly from it, or otherwise delivering us from the evil of it: As a man may be said to be hid and delivered from a thing that can do him no hurt, and so in this sense at least thou shalt be delivered from the scourge of the tongue; it may be that God will wholly free us from the scourge of the tongue, or it may be it is fit thou shouldst be scourged, yet thou art hid from it so as it shall do thee no hurt, no not to thy name in the conclusion. And so in *Psal.* 37.5,6. *Commit thy way to the Lord, trust also in him, and he shall bring it to pass, and he shall bring forth thy righteousness as the light, and thy judgement as the noon day.* This was the argument that upheld *David* when *Shimei* curst him; *Well*, says he, *it may be God bid him*; my *name* is in his hand, and he may do with my *name what he please.* Upon this *Ambrose* hath this speech, O the height of the wisdom, prudence, patience of *David!* what a worthy plot had he to deliver himself from the evil of reproach.

O altitudo prudentiæ! O altitudo patientiæ! & devorandæ contumeliæ grande inventum! Ambr. Apol. de David. c. 6 12.

Again, it is a greater mercy that God keeps you from the evil of the hands of wicked men, if God beat out the teeth of wicked men, that they onely can bark and not bite, that their tongues and not their hands can onely reach you. The complaint of *Job* might have been thine, *ch.* 16.11. *God hath delivered me to the ungodly, and turned me over into the hands of the wicked*; this would have been grievous indeed. Although they send a flood *of reproaches after you*, as *Rev.* 12.15. the Dragon cast out of his mouth *a flood* after

Cap. 32. *Non vacat hac natura cui pejora instant; animio otio ingenia infirma & muliebria & inopia veræ injuriæ lascivientia bis commovent.* Sen.

after the Church, yet thou art far from their reach as she was, therefore be patient under reproaches. It is through the wantonness of our hearts that we are so sensible of the evil of reproaches, because we are not accustomed to suffer greater evils; those who are in danger of greater evils, have no leisure to think on these things, says *Seneca*, but mindes weakned with too much idleness, and wanton and effeminate through want of sufferings.

Yet further, consider what a great deal of good there is in bearing reproaches patiently.

13. 1. The benefit of bearing reproaches patiently.

First, there is a great deal of honor in it: There is more honor in bearing reproaches patiently, then there is disgrace in having them cast wrongfully upon you; now what do you lose then? Suppose there be hot water, and I put so much cold to it, it loses its warmth, but if I put more warm then cold to it, then the water hath lost nothing of its warmness: So suppose you be reproached, and God brings more honor then the reproach did scandal, then you have lost nothing; *Every fool can cast reproach,* but *it is the part of a wise man to bear it well.*

2. Again, if we can bear reproaches patiently, what a quiet will it be to our hearts? otherwise we should never be quiet, for we live amongst those that will cast reproaches, and unless we can get power this way, we shall never have comfortable lives, and we should think it much, that the comfort and quiet of our lives should lie at the mercy of others.

3. Thirdly, the bearing of reproaches patiently is a mighty help to the progress of godliness in us: As those that have overcome the evil of shame in a way of

of sin, grow mightily hardned in their sins; so those that have got that strength, to go on in the ways of God, so as not much to regard any reproach that is cast upon them in that way, they will mightily grow in those ways.

Lastly, consider there is much danger in being honored by men, and in many regards, the *honors* of men are as much, if not more to be feared then their *contempts* and dishonors. *Luther* writing to a friend of his, says, He would not have the glory and fame of *Erasmus*; my greatest fear is the praises of men, but my joy is in their reproaches and evil speeches.

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Haud velim Erasmi gloria aut homine vehi; major est mihi timor in laudibus, gaudium verò in maledictis & blasphemiis. Luth ep. ad Nicolaum Hansmannum.

CHAP. XXXIII.

What we should do, that we may be able to bear reproach.

BUt you will say, these arguments may move us to do it, and convince us we should do it, but how shall we do it?

First, be sure to keep conscience clear, that that do not upbraid thee, be careful of what you *do*, and then you need not be much careful of what men *say*; if conscience do not reproach you, reproach without will not much move you; consciences testimony for thee, is more then ten thousand slanders against thee: As the storms and winds without do not move the earth, but vapors within that causes earth-

1. *Bene sibi cõscius falsis non debet moveri nec æstimare plus tõleris in alieno esse convitio, quã in suo testimonio.* Ambr. off. l. 1. c 5.

Qui sibi nihil conscius est, plurimum lætabitur, ita ut quo amplorem dixeris tribulationem, hoc majorem dicas voluptatem. Chrysost Hom. in Acta 14.

quakes:

quakes: As *Ambrose* says of *David*, he was not much troubled with *Shimei*'s railing, because his conscience did abound with good works. If thou canst say with *Job*, *Chap.*27.6. *My heart shall not reproach me as long as I live*, thou art safe enough from the evil of reproach.

Cap.33. *Non ergo movebatur convitiis qui abundabat bonorum operũ conscientia.* Ambr. de off l. 1. c 6 *Conscia mens recti famæ mendacia ridet* 2.

Secondly, if you be failing in any thing, begin with your selves before any begin with you, accuse your selves before God first, so some interpret that place in *Psal.*119. *I am wiser then my enemies*; though my enemies are witty, and do plot, and their malice do help them with invention, yet I am wiser, I can finde out the ways of my own heart, and my own evils, better then all my enemies.

3. *Si magnanimus fueris nunquã judicabis tibi contumeliã fieri.* Sen. de. 4. virt.

Thirdly, Christians should exercise themselves in great things, in the things of God, and Christ, and eternity, and labor to greaten their spirits in a holy maner, and be above reproach. It was a speech of *Seneca*, Men that know their greatness, are not troubled with reproaches, he will think himself above reproach; And therefore, if our spirits be truly greatned (not with *pride*, but with the exercising of our spirits in things that are above the world) reproaches would be nothing in our eyes. It is a notable expression that St. *John* hath against the evil tongue of *Diotrephes*, *Ep.*3.*ver*.10.*He prates against us with malicious words*, in the Original it is, *he trifles*, although his words were *malicious*, and *Diotrephes* a great man, yet all was but trifles, so high was St. *Johns* spirit above them. *Aquinas* gives two signs of a weak spirited man; one, that he delights in light and foolish words; a second, that he cannot endure contempt; such a man, says he, although

Si quem verbis levibus nugisq; delectari, ac ægre ferre se contemni, scito hunc non esse perfectum etiamsi miracula faciat.

he

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he ſhould work miracles, yet he is beneath the perfection of vertue, his ſpirit hath no true greatneſs in it.

The ſinking of the heart under reproaches, or to be put out of the way by them, argues too vile a puſillanimity, ſuch a poor low ſpirit as is not conſiſtent with the true magnanimity *of a Chriſtian.* * *Gulielmus Pariſienſis* in his Treatiſe *De virtutibus*, hath notable Expreſſions to this purpoſe, *Little things*, ſaith he, yea *meer nothings caſt down poor weak ſpirited men.* The words of vain men are ſmall things, whoſoever fears ſuch words ſo as to do evil, or to leave off good, are the weakeſt of men; theſe are like unto Soldiers who are caſt down and overcome, not with ſome violent ſtrong tempeſt, but with ſome ſmall weak puff of winde, theſe are the more ridiculous and not to be reckoned amongſt Warriers; nay, they are not to be reckoned amongſt men, who fall off for fear of words, which yet have not been ſpoken, as if a man ſhould fall for fear of the wind which yet blows not, ſuch are thoſe who dare not do good, or leave evil, for fear of reproaches.

Fourthly, another means is to make your moan to God, and lay your caſe before him, as *Hezekiah*, when *Rabſhekah* came and *reviled God*, and the people

* *Non ſolũ magna, ſed ctiã modica, interdũ & nihila (ut ita dicam) dejiciunt: Modica enim in rebus ſunt vaniloquorum hominum, qui ergo hujuſmodi verba timent metu eorum vel mala facientes, vel bona facere dimittentes, omnium hominum imbecilliores ſunt. Hi ſunt milites, qui non vento valido, ſed levi ſibilo tenuiſsimoque ſuſurro dejiciuntur atque vincuntur. Hi ridiculoſiores ſunt & in numero bellatorum nullatenus habendi, nec hominum nomine cenſendi, qui verbis quæ necdum dicta ſunt, quaſi vento qui nondum flavit, depulſi cadunt, bona facere, vel mala dimittere metu hujuſmodi non audentes.* Guliel. Pariſ. de virtutibus.

of

Cap. 33. of God, he went and *spread the letter before God*, and made his moan before God; If we can do so, there will be that satisfaction to our souls that is unspeakable, and that will be a great argument of our innocency; Many will say, *Oh they are innocent*, and *God knows their hearts*, but can you go and make your moan before God when you are reproached, and acquaint God with the cause, and receive refreshment that way, as *Job* 16.20. *My friends scorn me*, but *mine eyes pour out tears to God*: And *David*, *Psal.* 109.1,2. *Hold not thy peace, O God of my praise, for the mouth of the wicked, and the mouth of the deceitful are opened against me, they have spoken against me with a lying tongue; they have compassed me about with words of hatred, they are mine adversaries*, but *I prayer*; for so the words are in the *Original*, not *I give my self*, but onely thus, *but I prayer*; as if he should say, as for my part, all that I do to help my self withal, is to pray to God, and make my moan: Others have their evil tongues to help them, and run to this witness and that witness, to seek to help themselves, *but I prayer*, *Psal.* 57. 2,3. I cry unto God most high, he shall send from heaven and save me from reproach of him that would swallow me up, *Selah*; God shall send forth his mercy and truth: A carnal heart hath no way to deliver it self, but by reproaches again, by running up and down from one witness to another, but a gracious heart hath other ways to help it self, it cryes to God most high, and looks for help from Heaven; God sends forth his mercy and truth to help, and there is help indeed.

5. Fifthly, another help is this, if you can but get your hearts quietly and kindely to lament the condition of

of your reproachers, this will be a marvellous means to sweeten the heart, and to help to bear reproaches. It was the answer of *Socrates* to one who wondred at his patience towards one who reviled him, *If we should meet one*, says he, *whose* body *were more unsound then* ours, *should we be angry with him, and not rather pity him? why then should we not do the like to him whose* soul *is more diseased then ours?* Cap. 33.

The folly of our *reproachers* should cause us to pity them, to be patient towards them, and pass by the wrong they do unto us; this was one of the arguments that *Abigail* brought to *David*, to quiet his spirit that was so stirred against *Nabal*, because of that reproach he cast upon him; *Nabal*, saith she, *is his name, and folly is with him*, it is his folly, rather pity him, it is too low a thing for such a spirit as *Davids* is to be stirred with it. Instead of being troubled with the reproaches that are upon you, your spirits should be most troubled for their sin: Now there is infinite cause we have to be troubled for their sin more then for any evil that befals us. An evil tongue devours, and is an abomination, and in *Prov.* 8.13. God says, *The froward mouth he hates*: Now if you have any love you should think thus, This poor man what hath he done? he hath brought himself under *the hatred of God*; now this should mightily affect the hearts of the godly. As he is an abomination to God, so he is an abomination to men, *Prov.* 24. 9. *The scorner is an abomination to men*; scornful spirits love to cast shame and ignominy upon others. And in *Prov.* 18. 7. *A fools mouth is his destruction, and his lips are the snare of his soul*; we should think, he hath but ensnared his

Cap33. his own ſoul, and ſo fall a lamenting of his wretched condition. And ſo in *Iſa.* 33.10. *Your breath as fire ſhall devour you:* If the breath of any man devours him, the breath of revilers, and reproachers, and ſlanderers does. The Heathens called a reproacher *A three-tongued man*, becauſe he hurts three at once, he hurts *him* that he *reproaches*, and him that *heard* the reproach, and *himſelf* worſt of all; do but get power over your hearts to bewail this ſin, and your reproach will not be ſo troubleſom. *Trilinguis Galleſius* a writer upon *Exod.* 22. *ver.* 28. obſerves the exceeding patience of thoſe three *Emperors*, *Theodoſius*, *Honorius*, *Arcadius*, towards thoſe who ſpake evil of them, they would have them ſubject to no puniſhment, for they ſaid, If it comes from *lightneſs* of ſpirit, it is to be contemned, if from madneſs, it is worthy of pity, if from injury, it is to be pardoned, wrongs are to be forgiven.

Si ex levitate cõtemnendum, ſi ex inſania miſeratione dignum, ſi ab injuria remittendum.

6. Again, labor to poſſeſs your ſouls with the reality of the ſweet of, and the honor there is in the ways of God, ſo no reproach will be grievous to you: As it is ſaid of the covetous man, when ſome told him, Such and ſuch hiſs at thee, but ſays he, I care not, *I rejoyce in what I have at home, that I have ſo much money in my cheſt:* So it ſhould be with a gracious heart, he ſhould ſay, *I have ſweet enough in my own heart, what need I trouble my ſelf with what others think or ſay?*

Mihi ipſi domi plaudo, nummos in arca.

7. Seventhly, labor to ſatisfie your ſouls in the glory of God and Chriſt: Though my name be caſt out as filth, yet the name of God and Chriſt is bleſſed and glorious, and ſo ſhall be for ever, let Devils and wicked men do what they can againſt it; It was a good

good speech of *Luther*, writing to his friend *Spalatinus*, bemoaning his condition to him, because of the scorn and contempt he suffered, yet comforting himself in this, that Christ lived and reigned, *Luther* is accounted even a Devil, but Christ lives and reigns, he addes his Amen to it.

Prorsus Satan est Lutherus, sed Christus vivit & regnat Amen. Luther ad Spalat.

Thirdly, it is not enough to bear reproaches patiently, but we must bear them fruitfully: a christian should think he hath not done that which belongs to a christian, unless he hath got some good by them; a christian should not think it enough to free himself from the scorn of the tongue, but he must improve it for good by it.

3. How to bear reproaches fruitfully

First, consider what ends God aims at by it, and labor to work them upon your selves, that you may attain to those ends.

1.

Secondly, labor to draw what good instructions you can from the reproaches of others: As namely thus, when I hear men reproach and revile, O what a deal of evil is there secretly in the heart of man, that is not discovered till it have occasion? I did not think that such and such could ever have been reproachers, if they had not been provoked. Again, do I see another so vigilant over me to finde me out to reproach me; how vigilant should I be over my self to finde out what is in me to humble me? Again, is there so much evil to be under the stroke of mans tongue, what a great evil is it to be under the stroke of Gods justice?

2.

Lastly, to be fruitful, that is, set upon what duty God calls for at the present; surely this is one great general duty, that the less credit I see I have in the world, let me labor to have the more credit in Heaven; I

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see there is a breach of my name here, let me seek to make up my name in Heaven.

4. And then they must be born joyfully, but we shall speak of that afterwards in the third point, that a gracious heart is not onely willing to bear reproach when God calls unto it, but in the cause of CHRIST to triumph and rejoyce in his reproaches.

5. Lastly, we should return good for evil; then you come to the top of Christianity. This is a sign of great progress in Religion: If I be weak, saith *Ambrose*, perhaps I may pardon one charging me falsly; but if I have profited, although not altogether perfect, though he flows in upon me with reproaches, I hold my peace and answer nothing; but if I be perfect, I then bless him that reviles me, according to that of St. *Paul, Being reviled, we bless.* If you can do thus, if you can heartily pray for your reproachers, and desire good to them, and be willing to take notice of any good in them, to clear up their innocency where there is iust cause, if you can be ready to offer any offices of love, and respect, and kindeness to them, and so *heap coals of fire upon them*; this is a great sign of grace, you have made a good progress indeed in Gods way: *Mat.* 5. 44, 45. *Bless them*, says Christ, *that curse you, pray for them that despitely use you, that ye may be the children of your Father, &c.* Why, were they not children before? Yes, but this declares it, now *God owns them for his children*: If we behave our selves thus, we shall have the comfort of this, that our reproaches come to us as to Gods people, whereas others cannot have the comfort of this, you cannot have any comfort from this argument, unless you behave your

Mihi infirmo si quis injuriam facit forsitan licet infirmus donem injuriã meum; si verò is sum qui proficiam & si nondũ perfectus, non retorqueo contumeliam, etsi influat ille convitiis et invadat aures meas contumeliis gorgo taceo et nihil respõdeo: si verò perfectus sim benedico maledicenti, sicut & Paulus Maledicimur & benedicimus. Ambr. off. l. 1. c. 48.

your ſelves under reproaches after this maner: Now what a great evil is this to cut a man off from that comfort which hath been ſpoken of in this argument? and if you do behave your ſelves chriſtianly under reproaches, God is more and more engaged to ſtand for your names, and you are more prepared for glory. As he is not fit to govern, that is not fit to ſerve, but he that is fit to ſerve, is ſo much the fitter to govern; ſo thoſe that can bear diſgrace are fit to be honored, and the greater glory will be afterwards; As the Sun that ſhines through the clouds ſhines the brighteſt, ſo when honor ſhall come through diſhonor, it ſhall be the greateſt honor. And then you ſhall come to know that honor is ſanctified to you, and that it is in love, aud you ſhall be more able to rejoyce in the honor that God ſhall bring to your names then you would have done, and ſo your reproachers ſhall be ſervants to you.

There is onely one place of Scripture that I ſhall adde, and ſo I have done with this point: *Job* 17. compare the 6. verſe with the 8. and 9. verſes; ver. 6. *He hath made me alſo a by-word of the people*: *Job* was a godly man, and yet he was made a *by-word*: What then? at the 8. verſe, *Upright men ſhall be aſtonied at this*: How? Two ways, either they ſhall be aſtoniſhed at the horrible wickedneſs of men that ſhall contemn ſo godly a man as *Job* was, and ſay, Lord, what boldneſs is in the hearts of the wicked, that ſhall preſume to dare to contemn ſuch a ſervant of thine? or the upright ſhall be aſtoniſhed, they ſhall admire at the wonderful way of God towards his people, that the Lord ſhall ſuffer wicked men ſo far to go on in wickedneſs, as to reproach his people: *The*

Cap. 34. *innocent*, the godly man *shall see those that are hypocrites*, for not onely gross prophane ones are reproachers often times, but hypocrites: The innocent shall stir up himself against the hypocrite, he shall not be damped, but stir up his thoughts against the hypocrite: *The righteous also shall hold on his way*, shall not decline; and not onely so, *but he that hath clean hands shall be stronger and stronger*: And so I pass to the next point.

CHAP. XXXIV.

The reproaches of Gods people are the reproaches of Christ.

Point 2. IF you take the reproaches either *materially* or *formally*; *materially*, that is when all the sufferings of Gods people for which they are meanly esteemed and looked upon as contemptible, all their sufferings are the sufferings of Christ: *Formally*, and that is the very scorn that is cast upon them, is the scorn of *Christ*. I intend to handle this point in both these, *materially* and *formally*: So that the thing we have to handle, is, That all the sufferings, and contempt, and disesteem of Gods people, are the sufferings, and contempt, and disesteem of Christ. So that Gods people may turn the speech of Christ concerning his Father, *The reproaches of them that have reproached thee, have fallen upon me*: But we may say, Lord and blessed Savior, the reproaches of them that have reproached *us*, are fallen upon *thee*; and mark therefore in *Heb.* 13. 13. the reproaches of Christs people are called the reproach of Christ, *Let us go forth unto him without the camp, bearing his reproach*: And the sufferings of Gods servants

servants are called the sufferings of Christ. *Colloss.* 1. 24. and fill up that which is behinde of the afflictions of CHIST, they are the afflictions of Christ, and every one must make account to fill them up; not the satisfactory sufferings of Christ, but the sufferings of Christ in his mystical body, in his members: And so every member is to fill up a share in his sufferings. And so *Isa. 63. 9. In all their afflictions he was afflicted:* The sufferings and troubles of Gods people are the sufferings and troubles of Christ, he is sensible of them; and therefore in *Acts* 9.4. Christ cryes out, *Saul, Saul, why persecutest thou me?* Further, compare two places together in one, *Psal.* 79. *ver.* 4, 12. at the 4. verse, says the Text, *We are become a reproach to our neighbors; a scorn and derision to those that are round about us:* And at the twelfth verse it is, *Render unto our neighbors sevenfold into their bosom, their reproach wherewith they have reproached thee, O Lord:* He goes on in the same argument, and first he calls them the reproach of the Church, and then the reproach of God. Cap. 34.

But is it said here the reproach of Christ? It may be asked, Why not the reproach of God the Father, or the reproach of the Holy Ghost?

The reproaches of Gods people are the reproaches of Christ in a special maner; because Christ is the head of the Church, and it is from the fulness of Christ, that they have that grace conveyed which is reproached; and the union they have with God, and with the Spirit, is by Christ; and therefore it is the reproach of Christ here named, according to the several workings of the *Father*, and *Son*, and *Holy Ghost*: so the three persons are reproached by

Cap. 34. mans ſin: There is a reproach unto *God* as God, and unto *Chriſt* as Chriſt, and unto the *Spirit* as the Spirit.

There is a reproach unto God as he is *Creator*, the preſerver of the world, and governor of all things: When the work of God, the firſt Perſon of the Trinity, is reproached, then he is reproached, *Prov.* 14. 31. *He that oppreſſeth the poor, reproacheth his maker:* It is a work of the *Father* to order things ſo, as to make one poor, and one rich: And you take an advantage to mock at the poor upon this difference which God hath made in the world, when as you ſhould honor the work of God in making any difference between you and others: but inſtead of honoring of it, you caſt an aſperſion upon his work, and deſpiſe others, becauſe God hath put them in a low condition; you reproach your Creator in this. And when the work of Redemption is deſpiſed, when that is oppoſed, and when the profeſſion of the Goſpel hath diſhonor put upon it, then Chriſt is reproached: *Heb.* 6. 6. the Apoſtle ſays, *Thoſe that fall off after they have taſted of the heavenly gift, and the good word of God, and the powers of the world to come, they put the Son of God to an open ſhame.* And when enlightning, and drawing, and the quickening and comforting work of the Spirit is reproached and vilified, then the Spirit is reproached, *Heb.* 10. 29. *They do deſpite to the Spirit of grace:* So that you ſee both *Father*, *Son* and *Holy Ghoſt*, all three are reproached by mans ſin; not that the ſin of man is able to caſt the leaſt ſtain upon the glory of the bleſſed God, or make God to be leſs glorious, no more then a little duſt caſt up into the air can darken the bright-

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neſs of the Sun ſhining in its ſtrength; but it keeps the glory of God from ſhining upon others, and upon himſelf, ſo as he and others ſhall not ſee it, and admire it, and adore it as they ought. Cap. 34.

If you ask why the reproaches of Gods people are called the reproaches of Chriſt? *Object.*

I anſwer, Firſt, as *Chryſoſtome*, becauſe they do ſuffer the ſame things that Chriſt ſuffers; you ſhall finde the reproaches of Gods people, and the reproaches of Chriſt are juſt alike one another. In *Pſal.* 22. 6,7,8. there are three things upon which Chriſt ſeems to be reproached, and they are the three ſpecial things upon which Chriſtians are reproached: As firſt the outward means of Chriſt in the world, *I am a worm and no man*, ſo the outward, mean and low condition of Gods people ſubjects them to reproach. Secondly, Chriſt bore the world in hand that he truſted in God, and depended upon God, and no outward help; and therefore they ſaid, *Let us ſee whether he will deliver him, being he truſted in him*; ſo the men of the world ſcorn at Gods people, becauſe they ſpeak ſo much of God, and truſting in God. Thirdly, they reproached him, becauſe he ſaid, *God delighted in him*; ſo becauſe the Saints of God do profeſs their relations to God, and do expect an eſpecial love of God, therefore the world reproaches them. *Anſw.*

Why the *Reproaches* of Gods people are called the *Reproaches* of Chriſt.

Secondly, it is the reproach of Chriſt, in regard of the near relation, and cloſe union that is between Chriſt and his people: As the reproach of the *Wife* is the reproach of the *Husband*, and the reproach of the *Husband* is the reproach of the *Wife*, 2.

Cap. 34. becauſe of their *union*, and therefore in 1 *Cor.* 11. the Apoſtle calls *the woman, the glory of the man*: Either in regard that the man may glory in her if ſhe be godly and good, or elſe becauſe the woman does honor the man, *the Wife is to honor her Husband*, and to give glory to him; as the people of God are called *The glory of God*, partly becauſe God does glory *in them*, and partly becauſe they do give glory to God: ſo the woman ſhould be ſuch a one as the man may glory in her, and ſuch a one as may give glory to her husband: Now the Church is the glory of Chriſt, as the wife is the glory of the man; and therefore it is ſaid in 2 *Cor.* 8. 23. ſpeaking of *Titus* and others which were meſſengers of the Church, he ſays, *they are the glory of Chriſt*, then certainly their reproaches muſt be the reproaches of Chriſt.

Nay, there is a nearer union then this, for this is onely by covenant, but there is a union between the head and the members, that is a nearer union; the Church is not onely *fleſh of Chriſts fleſh*, and *bone of Chriſts bone*, but it is the fleſh of Chriſt, and the bone of Chriſt, it is *the very fulneſs of the body of Chriſt*, *Eph.* 1. 23. it is a high expreſſion: Yea, and beſides this, the Church is called Chriſt, *myſtical Chriſt*: 1 *Cor.* 12. 12. *For as the body is one, and hath many members, & all the members of that one body being many, are one body, ſo alſo is Chriſt*; that is, *The Church having many members, ought to be joyned in union as the body*; yea, there is yet a nearer union between Chriſt and his people, *the in-being is mutual*, Chriſt is in them, and they are in Chriſt, *John* 14. 20. *You in me, and in you*: The arm is in the body, but the body is not in the arm; the branch is in the vine, but

Cap. 34.

but the vine is not in the branch; but here as the Saints are in Christ, so Christ is in them: and in regard of this near union between them, their reproaches may well be esteemed the reproaches of Christ.

3. Thirdly, because they are reproached *for the sake of Christ:* if a dog be abused for the sake of his master, it is the abuse of his master: much more when Gods own people are abused for the sake of Christ; and therefore we finde that this hath been the plea of Gods people, *for thy sake have we been killed all the day long*; it was for Christs sake rather then any evil in themselves. And therefore though they be reproached for their sins, it may come to be the reproach of Christ, namely thus, When as men shall take advantage the rather against them, because they are professors of Religion; and were it not for this reason, they might justly reproach them; yet when as they put in this reason, They could bear well enough with the sin, were it not they were professors of Religion, then the reproaches that they justly might suffer for their sins, do come to be the reproaches of Christ. And further, when in these they will take advantage to reproach the shews of Religion, which in others they cannot bear well enough; as when one that is a Professor expresses devotion in lifting up his eyes, or his hands to Heaven, they will reproach him for making shews of Religion, and presently they are Hypocrites: and yet there are others can make mighty shews, and they are commended.

4. Again, they are the reproaches of Christ, because they are reproached in the work of Christ: As

Cap. 34. As when *David* sent messengers to the children of *Ammon*, to congratulate their King, and they cut off *their garments half way*, and *cut off half of their beards*, *David* presently counted it his reproach: and so when Gods people are in Gods work, and reproached, surely it Christs reproach. So *Nehemiah* was in Gods work, and he suffered a great deal of reproach; and mark how God is more provoked then *Nehemiah*, *Nehem.* 4. compare the third verse with the fifth.

5. Lastly, it is the Spirit of Christ that is in them that is reproached: As if so be that the skill or influence that comes from a skilful Attificer, that is put into one that hath learned, that does as it were but act his spirit, if he shall see him reproached for that work which is done by vertue of that influence which he had of his spirit in him, then he counts himself reproached: so all the gracious works of Gods people are by the influence of the spirit of Christ; and therefore when they are reproached, Christ is reproached: *we have not received the spirit of the world, but the Spirit of God*, says the Apostle: this is the reason of all opposition, because of the difference of spirits; now the spirit of God and the Spirit of the world are opposite. But to come to the application of the point.

Use 1. First, *if the reproaches of Gods people* be the reproaches of Christ, then certainly Christ is wonderfully reproached in the world; none so reproached as Christ is, because he is not onely reproached himself, but all the reproaches that fall upon all his people in the world, not onely since *Moses* time, but from the beginning of the world, they are all the reproaches

reproaches of Christ, none suffers so much as he: consider we then with our selves, how we can love this Christ, a reproached Christ? Is Christ notwithstanding all his reproaches dear and precious to us? howsoever he be to the world, yet can your souls say with the Church, *He is altogether lovely*, as the Apostle *Peter* says, 1 *Pet.* 2. 7, 8. *He is a rock, and a stone of offence to those that do not believe, but to you precious*; and so Christ, though he be a reproached Christ, yet to you he is precious; to a godly and gracious heart how precious is Jesus Christ? There is a notable place concerning the reproaches of Christ, and yet of the high esteem that Gods people have of him, notwithstanding he is reproached, *Isa.* 52.14,15. *His visage was so marred more then any mans, and his form more then the sons of men*: what then, is there none therefore that shall prize him? yes; at the fifteenth verse, *So shall he sprinkle many Nations: the Kings shall shut their mouthes at him, for that which had not been told them shall they see, and that which they had not heard shall they consider*; that is, there shall yet come a time when as the Lord *shall sprinkle many nations* by the work of his Spirit, *and draw many Kings, so as they shall shut their mouthes*; whereas they contemned him, and despised him, now they *shall shut their mouthes* in a way of admiration, that *that* had not been told them *which they see*: as St. *Paul*, he knew Christ onely after the flesh, but when he came to know him after another maner, he thought otherwise of him: So when God does sprinkle any with his Spirit, that they know Christ, though *his visage be marred more then any mans*, and he is reproached more then any man, yet they shall prize him, Cap. 34.

Cap. 35. *Quanto pro me vilius, tanto mihi charius.* Bern.

him, and delight in him, and the more he is reproached, the more they shall delight in him: It is a notable speech of *Bernard*, *By so much the more Christ is vile for me, by so much the more he is dearer to me.*

CHAP. XXXV.

Sixteen several Consolations arising to the Saints from this consideration, That their sufferings are Christs sufferings.

Use 2. SEcondly, the consideration of this point is of admirable use for the consolation of all the people of God, in all their sufferings and reproaches. If reproaches and sufferings be the reproaches of Christ, Christ is engaged in them more then you; there may be many branches of comfort to Gods people from hence, That Christ is so engaged in all their sufferings, as they are accounted Christs own: it is a great matter, when any one suffers any thing, if they know this, that any great man is engaged in their sufferings: if a subject should have a *King* so engaged in any thing he undertakes, that he can say, Whatsoever I suffer in this, is the suffering of the *King*, this is a great comfort to him; so here there are several branches of comfort that may be drawn from this, Our sufferings are the sufferings of Christ.

1. Comfort against reproaches. First, it is a great deal of comfort, that God does take notice of our reproaches: This was the comfort of the *Psalmist*, in *Psal. 69. 19. Thou hast known my reproach, and my shame, and my dishonor, my adversaries*

adversaries are all before thee: If a man suffer reproach, and disgrace, and trouble for his friends, while he is abroad from them; O says he, Did but my friends know what I suffer, and suffer for them, it would comfort me: If it be comfort to be known, much more when they shall be accounted their own; Christ is acquainted with all the sufferings of every member: and therefore do not say, I am a poor creature, who takes notice of my sufferings? Heaven takes notice of your sufferings, Christ takes notice of them better then your selves. Cap. 35.

Secondly, if they be the sufferings of Christ, they are no other but such as are predetermined for you from the beginning of the world; for certainly the sufferings of Christ are determined: It may be said of these sufferings, as truly as of those he suffered in his own person, *Act.* 2. 23. *They are by the determinate counsel & foreknowledge of God:* & therefore it is not in the liberty of man to reproach you as he pleases, but all is by the fore-determinate counsel of God. 2.

Thirdly, certainly you do not want compassion in your sufferings neither; for one to suffer much, and to be reproached, and no body to have compassion, is grievous; but surely you have compassion enough, Christ must needs take compassion on you: and it is not a forced compassion, but a natural compassion: was there ever any that was not sensible of the sufferings of his own flesh, unless it be dead? Indeed if you be a dead member of a Church, it may be Christ does not compassionate your sufferings, but if you be a living member, Christ does compassionate your sufferings, and pity you in every *lye* and *slander* that is told of you: many times when we 3.

Cap. 35. we hear of the servants of God (and especially those we know to be godly) to have such strange reports of them, our hearts begin to break, and to yern towards them. If one member have compassion of another, much more the *head*; the head is more sensible of the evils done to the body, then the other members are.

4. Fourthly, all these reproaches and sufferings do not argue your rejection, they may stand with the infinite love of God: many of Gods people are ready to draw sad conclusions from their reproaches, surely God would not suffer this if he loved them: they may stand with the same love wherewith the *Father* loved the Son, for they are the reproaches of the *Son*.

5. Fifthly, they must needs be sanctified to you: those that are the sufferings of Christ, are sanctified sufferings; certainly Christ will not suffer them to go away unsanctified; Christ is so holy, that if they come near to him, he will make them holy: and therefore your bodies and souls having union with Christ, they come to be sanctified: so all your conditions and sufferings come to be sanctified by union with Christ: he is the blessed one of God, and therefore all your sufferings must be blessed from him.

6. Sixthly, if they be *the reproaches of Christ*, then you are not left to bear the burthen of them alone, you have but the lighter end of the staff: if a burthen be never so heavy at one end, and a strong man is under that, and the other be light, though a weak man be under that, he does not care: so the weight and burthen of reproaches lie upon the shoulders of Christ: and therefore when you think it is hard for one

one reproach thus to follow upon another, and for one evil to follow another, it will break my heart; ah, if you did bear it alone, but Christ bears the weight of our reproaches. Cap. 35.

Seventhly, if they be the reproaches of Christ, then for that part you do bear, although it be but little, you may expect his strength in, you are not left to bear that little by your own strength; Christ gives out his own strength, to bear his own reproaches; if the burthen be his you bear, you shall have strength from him to bear it. 7.

Again, this is an eighth stream of comfort, if they be the reproaches of Christ, they are the reproaches of all the members of Christ, who sympathize with you, and help to bear the burthen with you. 8.

Ninthly, it may be comfort that your names shall be vindicated, your names are as dear to Christ as his own, and it does as much concern Christ to vindicate *your names* as to vindicate his own. 9.

Again, if our reproaches be Christs reproaches, and Christ is content to own our reproaches; surely, he will not leave us to take our sins upon our selves: if his love be such as he will take the burthen of our sufferings upon himself; surely his love is such as not to see us sink under the burthen of our sins: No, our sins are upon him as well as our sufferings; not that he takes them upon him to be guilty, but only by imputation: the Text says, *He was made sin*; what abundance of consolation is this, that Christ is willing both to take off our sins and sufferings? there are nothing but these two that should trouble us in the world, our sins and sufferings, and Christ takes them off both. 10.

11. And yet further, if Christ will own our *reproaches*, 11.

Cap. 35. *proaches*, then he will own our services: there is no great difficulty of believing the one, if we believe the other: we may comfortably go to Christ and say, *Blessed Savior, wilt thou own upon thy self, the dirt cast upon our faces*, and *wilt not own the work of thine own Spirit?* though we may stain the work of Gods grace by our sin, yet Christ that is so indulgent to take reproaches, will surely own our services; he will own our active obedience, as well as our passive obedience.

12. Again, then we may be assured there will come good of them, and that we shall be carried through them; consider three or four things here for our help in this, to assure us of a blessing in these our sufferings. First, were it that we onely did know that God had a love to us, and were merciful to us, that were enough to assure us. But, secondly, God may have love and not binde himself by promise; but as he hath *love*, so he hath engaged himself by *promise* to help his people in sufferings, and that is more. But, thirdly, we have the experience of Gods dealings with his people, that he never left them in suffering. And fourthly, we may rise higher, *it is Gods own case*, we have further assurance by this: If a man *love me*, I hope it will be well with me; if he *promise me*, that is more; if others have had *experience*, I am more assured: but if it be his *own cause*, I am sure enough. If a man go to sea, and he knows the Mariner hath skill, and he loves me, and the Mariner promises he will have care, and others have had experience of his care, this is much: but when I consider, my life is the Mariners life, if *I* perish, *he* perishes; this assures me, that as far as the Mariner can do it,

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it shall be well with me. *Luther* writing to *Melancton* troubled with fears; *If we fall,* saith he, *Christ falls.* Cap. 35. *Si nos ruimus ruet & Christus,* saith *Luth.*

Again, here we have a notable ground to go to God in prayer in all sufferings, because we can go with this argument, *Lord it is thy own Name:* that was the plea of *Moses*, *Lord, if thou destroyest thy people, what will become of thy Name?* our names are nothing, what though ten thousand such *as we are* come to nought, and rot? but if God put *his name* to ours, and twist them together, there is abundance of safety, then *our names* are a strong argument. 13.

Yea, suppose we be in such a condition as we cannot pray, yet here is comfort in this, our sufferings are the sufferings of Christ; and the sufferings of Christ do present themselves as a mighty prayer to God: The sufferings of Christ, have a mighty cry in the ears of the *Father,* and they will be heard. 14.

And yet further, if so be our sufferings be the sufferings of Christ, then surely Christs sufferings are our sufferings; if Christ have an interest in our sufferings, then we have an interest in his sufferings: for how come our sufferings to be Christs, but by vertue of our relation to him; and therefore his sufferings must be ours, by the relation of Christ to us. 15.

Lastly, there will be an end of sufferings, they cannot last always, for they are the sufferings of Christ; and it cannot stand with infinite justice, that Christ which hath undertaken for us, should be eternally under suffering; & if he shal not suffer always, we shal not always suffer; for so long as we suffer, he must suffer: 16.

Cap. 35. the time therefore is a coming, wherein Gods people shall be too high for to be reproached, they shall be in such a condition, as it shall be impossible for any to reproach them: for *reproach* comes from some kinde of apprehension of the reproacher, to be in some measure above the reproached: no man can reproach another for a thing that he fully knows, and certainly believes that he is above him in that thing: and therefore the people of the world do reproach the people of God, because they apprehend themselves to be above Gods people in wisdom, or the like; but time will come, that the dignity of Gods people shall be raised to such a heighth, that though wicked men do hate them, they shall not be able to reproach them, they cannot possibly have a conceit to be above Gods people in any thing.

And these are the consolations that arise from this point, that our sufferings and reproaches are Christs: and these considerations being put together, why should we distract our selves, and take immoderate care what shall become of us; if we be unbelieving, Christ will count it a dishonor to him, and say, *Is it not my case?* we need not take any shifting courses to help our selves; a man that hath an enemy surprize him, if he have no weapon in his hand, it may be he will take up stones and dirt, but if he have his weapon, he useth that, and scorns to take up stones and dirt: when people are reproached, that have no interest in Christ, reproaches come upon them and take them unarmed, and they take up any thing near hand, and reproach and revile again: but those that have interest in Christ, have this weapon; they know all

all their reproaches are the reproaches of Christ, and we shall not need to depend upon any outward comfort for to comfort us; much less have we need to help our selves by reviling again. The comfort of a Christian, is this, That his reproaches are the reproaches of Christ; this is enough to quiet his heart: you need not comfort your selves in your parts, or estates; this is enough alone: do but answer all your distractions and troublesome workings of your hearts with this, and this will quiet them.

How to know that *our reproaches* are the *reproaches of Christ.*

Quest. But how shall I know that my reproaches are the reproaches of Christ?

Answ. First, if you be reproached for the sake of Christ; though you be not a member of Christ, yet if your adversaries reproach you, because they take you for a member of Christ, there is some comfort in this. 1.

Secondly, if you can under all reproaches bring your hearts in subjection unto Christ, and quiet your hearts under reproaches in obedience unto him. 2.

Thirdly, if you finde the rule by which you are guided and acted in that condition to be the rule of Christ. 3.

Fourthly, if you finde the chiefest comfort that you gather in to help you, to be the comfort of Christ. 4.

Fifthly, if you finde the end you do aim at in your bearing them, is the honor of Christ; and that you do desire rather that Christ may be in the conclusion honored, then your selves cleared. 5.

Sixthly, take this as a special note, if you make those reproaches that Christ suffers in his *cause*, his *truth*, his *people*, yours; then he makes yours *his*: how does your hearts stand affected to the reproaches Christ suffers in others? *Zeph.* 3. 17, 18. 6.

God promises much mercy, to such to whom the reproach

Cap. 35. *of the solemn assemblies were a burthen.* That heart that is burthened with the reproaches of Gods ways, shall finde ease in the comforts of Gods Spirit. If these things be in you, certainly these come from the Spirit of Christ; and if from the Spirit of Christ, then you are Christs; and if you be Christs, then your reproaches are Christs.

2. A third Use is this: Seeing Christ suffers for us, and all our reproaches are the reproaches of Christ, Let us take heed that he do not suffer by us. Now Christ may come to suffer by us two ways: First, if so be that we cause the name of Christ to be spoken evil of. Secondly, when we come to be actors our selves in speaking evil of Christ, or of his people.

First, if we cause Christ or his people to be spoken evil of by any sinful way of ours, this is the reproach of Christ (but not in that sense I spoke of before.) Christ does not onely suffer in you, but he suffers *by you*. This is the charge that the Apostles lays upon the *Romans*, *For your sake is the name of God blasphemed:* we had need look to our selves in this. Mark what charge the Apostle lays upon *women*, 1 *Tim.* 5. 13, 14. that they should *take heed of tatling, and carrying themselves unchristianly*; and that they *give none occasion to the adversary to speak reproachfully*. That was the reason why *Nehemiah* was so careful in his business, in *Neh.* 5.9. Because of the reproach of the *Heathen*. And so I say to you that are Gods people, Is it not enough that Christ hath suffered *for you* and *in you*, but must he suffer *by you?* O that the fear of God might be upon you, because of the reproach of your adversaries: Is Christ dear to you? did Christ ever do any thing for you? Is it not

Rom. 2. 24.

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not better a thousand times that you were croſt, and your lives were taken away, and you laid rotting in the grave, if your names could waſh away any ſtain that is upon the name of Chriſt? know there are many that Chriſt have ſuffered reproach by, and you cannot clear your ſelves of it, and know what an evil and bitter thing it is, that after all the goodneſs and mercy of Chriſt to you, and the near relation that he hath taken you into; will you abuſe all this mercy, and this near relation? if Chriſt had never taken you for his own, had you been never ſo vile, Chriſt had not ſuffered reproach by you; but now in regard of your near relation to him, he ſuffers reproach by you; and is this the uſe you make of your near relation?

How Chriſt is *reproached* by us.

When therefore you finde your hearts begin to ſtir, and corruption boil; conſider the name of Chriſt lies proſtrate before you, and will you trample upon the name of Jeſus Chriſt: if one were ſet upon going to a place to do miſchief, and his Father and Mother ſhould throw themſelves in the path, that if he goes on he muſt tread upon them, and they ſhould ſay, *You ſhall tread upon the bowels out of which you came, upon the loyns that begat you*; this would be a great ſtop: and ſo you that are Profeſſors of the Goſpel, if you have a temptation to a luſt, the name of Chriſt calls Stay, and ſays, *If you go you ſhall trample upon me, and my blood, and bring reproach upon me*; will not this ſtop you? Never think that gain that you get by the reproach of Chriſt. It is true indeed, if we be going on in our duty, and do that we ſhould, though men ſay the name of Chriſt ſhall be reproached, we are to go on,

Cap. 35. and do our duty, and let Christ vindicate his name if he will: but if it be any thing that concern out selves, and the satisfaction of our own wills and desires, whereby Christ may be reproached, this is a mighty argument to keep us from it: the word hath scarce a stronger argument to keep us from an evil way, then this, *The name of Christ shal suffer by it*: for the people of God to suffer reproach by you, is an evil thing: for a man to have but his kindred ashamed of him, what an evil thing is it; but that it may be said of one that is a Professor of Religion, that he is not onely a reproach to the Church of God, but a reproach to Jesus Christ, if you have any ingenuity in you, this might strike to your hearts.

It is reported of *Alexander*, having a Soldier of his name, and his Soldier being a coward, he came to him, and said, *Either leave off the name of* Alexander, *or be a Soldier:* and so we have the name of Christians, but when we are vile in our lives, Christ says, *Either leave off your profession*, your name, *or be a Christian indeed:* do not come in amongst the number of Professors, to let profession suffer by you. And so *Alexander Severus* the *Emperor*, seeing a company of Christians fighting together, he commanded them to leave off the name of Christians; for says he, *You profess your selves to be Christians, and yet you are thus contending: this is not the spirit of him whom you do profess.* It is a lamentable thing that we should profess such a glorious name as we do, and that we should handle the matter so as that it should suffer so much by us. It is said of the high Priest, *Numb. 6. 7. He shall not make himself unclean for his father, or for his mother, or for his brother, or*

for

for his sister, because he had the holy oyl upon him, the consecration of his God was upon him: So I may say unto you, You have the *holy oyl* of the profession of the name of Christ upon you; and therefore take heed what you do, says St. *Paul, It were better for me to dye, then to lose my glorying:* were it then not better for us to dye, then to have the glory of Christ suffer by us. Know, though the name of Christ be not dear to you, he will defend his name when you shall rot and perish for ever; and though it be defiled by you for the present, he can clear it otherwise: but wo to them that be the causes of reproaches that come thus upon Christ.

But as we must take heed that Christ be not reproached by us in this regard, much more that he be not reproached by our selves, so as to speak evil of the ways of God: as we may hear it of those that have been forward in profession of Religion, if profession of Religion do not come to serve their turns, they are ready to speak evil of that way, and all the professors of it. Take heed what you do in reproaching of a member of Christ, the name of Christ is upon him; take heed you do not reproach him that the name Christ is upon; the people of God do bear the name of Christ upon their foreheads; take heed you do not spit upon their faces, for it may be you may spit upon the name of Christ: as many unskilful hunters will shoot at wilde beasts, and shooting at random may kill a man; and so many shoot at Christians, but they hit Christ, they reproach Christ.

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CHAP. XXXVI.

The dreadful evil there is in reproaching the Saints.

Use 4. FOurthly, the consideration of this calls for a trembling heart unto all those that have been guilty in any degree of casting reproaches upon the people of God. In this Use we have three branches: First, those that have done it themselves: Secondly, those that rejoyce in the reproaches that others cast upon Gods people: Thirdly, those that are the divulgers and spreaders of the reproaches of Gods people. In *Zeph.* 2. The Holy Ghost there rebuking *Moab* for reproaching his people in the eighth and tenth verses, at the eleventh verse it is said, *The Lord will be terrible to them:* there are some of you, that howsoever God have shewn you better things now, yet heretofore you have been guilty, and it may be some of you are guilty of this still; and if you be guilty, the Lord will be terrible to you. God hath contempt and dishonor for you, as you have cast contempt and dishonor upon Christ: suitable to your sin shall be your punishment. That is observable that we have in *Psalm* 59. verse 6. their sin is, *They return at evening, they make a noise like a dog, and go round about the City:* thus is their sin, and it is their sin of reproach and scorn, as appears in the following words, *verse* 7. *They belch out with their mouth:* and observe *ver.* 14. their judgement is expressed in the same words, *And at the evening let them return, and let them make a noise like a dog, and go round about the City.* Did your

your reproaches reach no further then the Saints themselves, yet in regard of that excellency there is in them, it is an abominable wickedness. Mark with what indignation the Spirit of God speaks against such as are guilty herein, *Isa.*57. 3,4. *Draw near hither ye sons of the sorceress, the seed of the adulterer, and the whore, against whom do ye sport your selves? against whom do ye make a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falshood?* What, you who are so vile and filthy your selves, will you presume to reproach the Saints of God, such as are so precious in the eyes of God, and so near to Christ? Know, you have not to deal with them onely, but with Christ in them. You think you have to do onely with a company of poor weak creatures that are not able to right themselves; but know, you have to do with Christ himself. Mark that expression we have in *Isa.* 37.23. it is spoken concerning *Rabshekah, Whom hast thou reproached?* it is not against *Hezekiah*, it is against *the holy One of Israel:* Those that have done thus, have lifted up their mouthes against heaven it self: *They set their mouthes against the heavens:* Thou hast reproached him that is *the brightness of the glory of the Father*; The character, *The engraven image of the Father*; he that is the glory of heaven, that hath all the treasures of all good in him; Thou hast cast reproach upon him that must be thy Judge; At whose mercy thou lyest for thy present and eternal estate; *Him* that is God blessed for ever, that is the infinite delight of the Father. You mistake, you have shot at Christ all this while: As we read of *Oedepus*; he killed his father *Laius* King of *Thebes*, taking him

Cap.36.

Psal.37.9

Cap. 36. him for his enemy; your miſtake is worſe you ſtrike at, you reproach Chriſt, while you think it is but a poor man, yea your enemy.

O that ever you ſhould be born to do ſo much miſchief as to caſt dirt upon the face of Chriſt; ſurely you kick againſt the pricks: It is an argument that you are not *a ſon of the promiſe*, that you are a ſucceſſor of *Iſhmael*: Thou haſt cauſe to fear that God will laugh at thy deſtruction, and mock when thy fear cometh: Thou haſt cauſe to fear that thou art reſerved for everlaſting ſhame and contempt, unleſs God does humble thee for this dreadful guilt that is upon thee. When you take advantage upon the meanneſs of Gods people for to reproach them, you are the men and women that are found guilty in heaven for to reproach Chriſt.

Object. But you will ſay, There are none ſo vile as to reproach Chriſt, nor the people of Chriſt for their godlineſs, it is for their hypocriſie.

Anſw. Let no man deceive himſelf thus; for there never was any Devil or man that did reproach godlineſs under the name of godlineſs, but they would put ſome other name upon it, under which it might appear vile and contemptible; and in this the men of the world do as the perſecutors did in the Primitive times with the Chriſtians, they put the bodies of Chriſtians into the skins of wilde beaſts, and then they would ſet dogs upon them, and other wilde beaſts, to tear them: So men do to this day; they put the profeſſion of godlineſs into the ſhapes of their own conceits, and their own ſlanders, and their own apprehenſions, to make it ugly, and they fall a reproaching and tearing, and run upon them

them like a company of wilde beasts: And that which thou sayest is hypocrisie, is but the skin of the wilde beast, thy own unshapen conceits, to make thy self and their adversaries run upon them, that you may the more freely venture; because the wilde beasts would not venture upon the body of a man so freely, but when they saw the body of a man in the shape of such a beast as they hated, they ran upon it freely: And so thou dealest with Gods Saints in putting an unshapen form upon them, to let out thine heart more freely upon them. But what if that which thou callest *hypocrisie*, God account *godliness*? yea know, that this thy aspersion upon godliness, to say it is hypocrisie, and upon the people of God, to say they are hypocrites, is the reproach of Gods people, and there is a great deal of evil in it more then thou art aware of. In *Mark* 3. from verse 22. and so on, when Christ cast out devils, they said, *He casts them out by Beelzebub the Prince of devils*: well says Christ, *All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme, but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation*: So that it seems these Pharisees had sinned *the sin against the Holy Ghost*, in that they said, *He had an unclean spirit*, because they attributed that to an unclean spirit, which was done by the Spirit of Christ; onely they did this against knowledge, and in malice: I do not say that all reproachers do sin against the Holy Ghost; but if it be *against knowledge*, and *in malice*, consider how near it comes: as their attributing that to an *unclean spirit* which came from the spirit of God *was it*; so does not thy Cap. 36.

Cap. 36. thy attributing that to hypocrisie which comes from the Spirit of God in sincerity come near it. But lastly, if it be for hypocrisie that thou reproach, and not for godliness, then it is for an evil; if it be for an evil that thou doest reproach them, then the better thou art, and the better mood thou art in, the more thou wilt reproach them. But we see the contrary evident: Wicked men they reproach the godly for hypocrisie, as they say, but they do it when they are in the height of their lusts; but if they be in a good mood, when they are on their sick beds or death beds, and in their best condition, they reproach them least; therefore sure it was the good they reproached, and not the evil. But thus much concerning the first branch.

2. The second is this, it calls for a trembling heart from those that shall rejoyce at the reproaches of Gods people: Perhaps thou art one that wilt not reproach thy self, yet thou mayest rejoyce at the reproaches of Gods people: There is a great deal of evil in this: Surely thou hast no love to them, for love does not rejoyce in iniquity, 1 *Corinth.* 13. 6. When the Devil does sow the seed, thou dost come with the harrows to cover the seed, when thou dost rejoyce in their reproaches. *Proverbs* 18. 8. *The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly:* It may be translated, *The words of a tale-bearer are as the words of them that are wounded:* That is, The tale-bearers that come and tell you things, they come with expressions of a great deal of brokenness of heart, as if their spirits were grieved at that they hear, and they speak as if they spoke in the

the defence of them, and then they are *as wounds*; not *the wounds* of them they speak of, but the wounds of the *wounded*: And if any come in this way to cast reproaches upon Gods people, they are taken down into the belly, and they go glib down: This is a slight of the Devil to make them pass without the least questioning; for those that reproach, seem to speak out of wounded troubled hearts. Cap. 36.

But we do not rejoyce in this, that we hear any evil of Gods people, but we rejoyce that they are discovered, and this is the work of God. *Object.*

1. If so be thy conscience be convinced, that through the concealing of such and such things, there was a great deal of mischief done before, and there is a great deal of good like to come to the publike cause, and the name of God in the discovery, then you may rejoyce. *Answ.* 1.

Secondly, I appeal to conscience: Suppose the discovery do a great deal of hurt, Gods name does suffer by it, is there a proportionable measure of grief in thy heart, for the suffering of Gods name, unto the joy that is in you for the discovery? 2.

But thirdly, suppose it were one that were near to you; suppose it were your *Father* or *Brother*, the *Wife* of your bosom, the deerest friend you had that were discovered, would your hearts rejoyce then? if you rejoyce because God hath glory by the discovery, then would you rejoyce, if the deerest friend you had were discovered? 3.

Fourthly, yea, suppose you did suffer much by this discovery, that it were much to your prejudice, you should lose something that your hearts are much set upon, would you rejoyce then? 4.

Fifthly, if so be that it were for the discovery that you 5.

Cap.36. you rejoyce; then you would not rejoyce, that they are discovered to such as will not honor Gods name: You are glad that *any* know of it, that Gods *enemies* know of it, that will not make a good use of it, but will be hardened in their sin, and dishonor Gods name: Take heed you do not deceive your selves, to rejoyce so in the discovery of the people of God; there is a great deal of evil in it, more then you think of. *Joseph* he feared *Mary*, but he feared the name of God might suffer, and therefore he would not make her a publike example.

3. The third branch is to those that are divulgers of the reproaches of Gods people. Consider what you do, they are the reproaches of Christ; take heed you do not divulge the reproaches of Gods people. Suppose they prove false, do you think that after Gods people have suffered so much, this will be enough to answer God and Christ, for all the dirt that hath been cast upon his face, I heard so; that the names of Gods people may suffer much, when they are under false reproaches. As it is with a stick; a stick when it is in the water, it looks as if it were broken, pull it out of the water, and it is straight: So it is with the names of Gods people; when their names are under reports that go abroad in the world, they look as broken; but when their names are pulled out from the reports of the world, they appear whole: And therefore take heed of divulging the reproaches of those that are godly; You may in this do the Devils work, and carry the Devils pack. The Apostle in 1 *Timothy* 3. 11. speaking of women, says, *That they must be grave, not slanderers*; The word in the Original is, that they

they must *not be Devils*: So that to carry slanders and evil reports up and down, is the work *of the devil*. Again, wilt thou spread the reproaches of Gods people, when as it is the great work of God to cover the sins of his people? And further, consider, doest thou stand in need of so much covering of thy own sins, and wilt thou have a hand in spreading abroad the sins of others? How just will it be with God to let thee fall into some gross sin, and spread abroad thy shame, seeing his name and the names of his people are not dear in thine eyes? Cap. 37.

CHAP. XXXVII.

Seeing Christ makes our sufferings his, we should make his sufferings ours.

FIfthly, if Christ will take our sufferings and our reproaches, and make them his; then we are to take Christs sufferings, and Christ reproaches, and make them ours. It was the burning love of Christ, and his zeal to his people, that made him take the reproaches of his people to himself; and so our burning love to him, and zeal for him, should make us take his reproaches upon our selves. Christ is many ways reproached in the world, not onely in his person, when he lived upon the earth, and in his people; and so we are not onely to take the reproaches of Christ upon us in these regards, but in any particular, whatsoever reproach falls upon Christ any way, let us account of it as our own: When the *Use* 5.

Cap. 37. the *Doctrine* of the Gospel is reproached, then he is reproached; when the ways and light that God hath discovered to his people is reproached, he is reproached; when the Ordinances are slighted, when as the blood of Christ is counted a common thing, and every base lust is preferred before it; when as the blessed authority of Christ is villified and slighted, either when it is slighted openly or secretly, if the authority of Christ be cast off, then he is reproached, *Numb.* 15. 6, 30. *When you put a reed into the hand of Christ, and bow to him, and say, Hail King of the Jews*: when you shall profess obedience and subjection unto Christ, and in stead of a Scepter, put a reed into his hand, then he is reproached. Again, when Gods people *walk unworthy of Christ*, then Christ is reproached. And when Christ is reproached in any of these, let us take them to heart, as throughly, as if we were reproached; yea, take them more to heart, because the reproaches of Christ are far worse then our reproaches: Those that are first upon Christ, and then upon us, are worser then those that are first upon us, and then upon Christ: To spit upon the face of a man, is more reproach to the body, then to spit upon some other member of the body is a reproach to the face; and so the reproach of Christ that is the face of the Church, is more then the reproach of any other member: And therefore consider, whether your hearts be more broken when Christ is reproached, then when you your selves are reproached, this is a good sign of grace. And if you demand what should be the behavior of a gracious heart, when he is in any company that he hears Christ reproached in;

I answer,

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I answer, First, thy spirit should rise in indignation against such desperate evils and wickedness as this, that any should dare to be so bold as to reproach the holy One of God, such a blessed one as Christ is, that is so infinitely dear to thy soul, and hath done so much for thy soul; though in our own causes we may be quiet and give way, yet when it comes to the cause of Christ, it is good for the heart to rise. It is the speech of *Oeclampadius* to his fellow Minister, *Let our Zeal be hot and burning, not when scorns and reproaches are cast upon us, but when the truth is endangered, and the name of God is blasphemed.* Ye have heard that of King *Crœsus* his son, who though he were dumb all his life, yet when one would have struck at his Father, the affection to his Father broke the bars of his speech, and he said, Take heed of killing the King: And so though we be dumb in things that concern our selves, yet when Christ comes to be reproached, let our hearts swell in us and break out.

1. How a gracious heart behaves its self, when he hears Christ reproached.

Again, look upon them with trembling hearts, that ever the patience of God should suffer such wickedness as this: As they did admire at *Mordecai*, when he would not bow to *Haman*, they held their peace, *and wondered what would become of that matter.*

2.

Yea, we should, if it were possible, labor to wipe off all the reproach of Christ, and take it upon our selves that we might rather be spit upon and contemned then Christ. It was a brave speech of *Ambrose*, he wished it would please God to *turn all the adversaries from the Church upon himself, and let them satisfie their thirst with his blood:* This is a true christian

3.

Cap. 37. heart. And therefore if it be for our sakes, and we have any thing in the business by which Christ is reproached, we should be willing rather to sacrifice our selves, then that Christ should be reproached: And as *Jonah*, when he knew that the tempest rose for his sake, says he, *Cast me into the sea:* And so *Nazianzen*, when contention rose about him, says he, *Cast me into the sea, let me lose my place, rather then the name of Christ should suffer for me.*

4. Again, the behaving of a Christian should be this, it should take his heart from his own name, so long as Christ is reproached: What though I have esteem? Christ is not esteemed, he is contemned. I have these comforts, and I through Gods mercy want nothing, and my friends cleave to me, and prize me; but Christ is not cleaved to, he is not prized: and what are all my comforts to me? they are *Ichabods*, the glory of all is departed from me.

5. And further, we should be willing to interest our selves in the cause of Christ: when we hear any of Gods people reproached, we should not say, *What have we to do with them, let them clear themselves?* but be willing to interest our selves in it, and take it upon our selves, as if our own name were to be cleared.

6. And lastly, we should labor to wipe away the reproach of Christ, in laboring to express the convincing power of that grace which is contrary to their carriage for which Christ is reproached: Such a one is scandalous, and Christs name suffers in that, let me labor to make up the breach in being so much the more faithful, and walking in the contrary

trary grace: Such a one is proud, let me be more humble; such a one is covetous, let me be more liberal, that there may be somewhat to answer: As it is said of the wise son, when his father is reproached, he carries himself so as his father hath wherewithal to answer from his good carriage, *Prov.* 27. 11. So let Christ have wherewithal to answer his reproaches from your godly convincing conversation. Suppose others have cast an aspersion upon the ways of godliness, because such are false and covetous, yet walk thou in the contrary, that Gods people may answer, Though such and such be so, *what say you to such an one?* is not the breach made up in those? And so much for that Use. Cap. 37.

Sixthly, we must not onely labor to wipe away the reproach of Christ: But if Christ have suffered so much *in us* and *for us*, let us labor to honor Christ as much as we can in the world, and set up the name of Christ, as much as others pull it down. How are we to set up the name of Christ? *Use 6.*

First, in holding forth the beauty and glory of the Spirit of Christ in our lives, that though Christ be reproached in others, he may be glorified in us: Others may be forced to say in their consciences, *Blessed be God that ever I saw such men:* I never saw the graces of Christ shine more brightly in any, then in them. And then set up Christ, in speaking all the good we can of Christ, in bringing others in love with him: As they in the *Canticles* said, *What is thy beloved more then another beloved?* says she, *My beloved is the chiefest among ten thousands.* Again, let us set up the *Ordinances of Christ*, therein appears the honor of Christ, and let the beauty

1. How we may honor Christ in the world.

2.

3.

Cap. 37. 4. beauty of his holiness appear in his Ordinances, that men may say, *Blessed are the people that are in such a case*. Fourthly, let Christ have the honor of our names, and of all our comforts: Surely if he have the shame of our reproaches, he should have the honor of our honors: If he have the pain of our sufferings, surely he must have the praise of our comforts: Christ hath a share in our sorrows, shall he not have a share in our comforts? when we are reproached he is reproached; when we are honored, let him be honored too. What a sad thing will it be, that when you go out of the world, it should be said, Christ hath had more dishonor by you, then he hath had honor?

Use 7. Seventhly, If Christ suffers in all our sufferings, hence we learn not to rush into sufferings, before we be called to them, nor to withdraw from sufferings, when we are called to them. Christ suffers in all our sufferings, then it is not in our liberty to rush into sufferings when we please, though it should be in the cause of Christ. Indeed if we suffered alone, we might venture, but because Christ is interessed in it, we must stay till we know whether Christ be willing to suffer; though our time be come, yet it may be Christ will say, *My time is not yet come*; because it is in a good cause you think you may suffer in it, but consider, is Christs time come? In *Proverbs* 10.10. it is said, *He that winketh with the eye causeth sorrow, but a prating fool shall fall.* When a man is loth to stand for those truths of God that shall bring him into suffering, he winks: *He that winketh with the eye, causeth sorrow, he will bring sorrow to his heart.* But others will say, We will not wink

wink with the eye, it is the cause of God, and we will stand for it, but *a prating fool shall fall.* A true man may ride in the rode, and fear no danger, yet he will not willingly ride into dangerous places, and so a man is not to ride into danger. As now if you be partners with another, you cannot give what you will, because it is not your own, but it is your partners too. If a man have a cottage of his own alone in a field, he may set it on fire, but if he set his own house on fire in the town, it may cost him his life, because others are interessed in the damage as well as himself. Again, if Christ do call, we must go freely, because they are the sufferings of Christ. It is reported of *Peter* in Ecclesiastical Story, that he was coming out of *Rome* for fear of suffering; and as he was coming out of the gates, he met Christ, and he asked Christ wherefore he came; says he, *I come to be crucified*, then he thought Christ came to be crucified in him, and therefore he went back and resolved to suffer, and so he was crucified. And so though we be shy of suffering, yet if we know Christ calls to it, we must yield, as being willing to suffer in us. Cap. 37.

Quest. But when are we called?

Answ. There is an ordinary call, and an extraordinary call. The *extraordinary call* is by the Spirit: And that is first, when there are none that will stand for the cause of God in an ordinary way. Secondly, those that God calls extraordinarily, are such as have extraordinary graces: They act not their own natural boldness, but are carried beyond it by a mighty work of Gods Spirit: And therefore thou mayest suspect thy self, that thou art not called extraordinarily,

Cap. 37. but after much humiliation, and much abilities to deny thy self.

But for *an ordinary call*: First, then we are called when if we do not suffer, Gods cause will suffer. Secondly, when God does take away the means and helps of delivering us from suffering. Thirdly, the more helps are taken from us, the more we finde the consolation of Gods Spirit come into us.

When we are called to suffering.

But when helps are taken away, and the Spirit of God does absent it self, shall we fear then that we are not called?

Some think, surely they must not suffer, then they shall betray Gods cause: If they do, because they do not finde God present with them: If God do give you a fair way to escape when his presence is gone, you may take it; but if he shut you up that you cannot escape, you may comfortably go on; though now he be gone, he will return again; as it was with Mr. *Glover*, who wanted the presence of God even till he came to the Stake, and then he clapt his hands and cryed, *He is come, he is come.*

Use 8. The last Use of the point is this, If Christ suffer in his people, and if all the evil you cast upon Gods people is Christs, then all the good you do to them is Christs: If when you speak evil of Gods people and reproach them, you reproach Christ; then when you speak well of Gods people, you speak well of Christ: If when you persecute Gods people, you persecute Christ; then when you relieve Gods people, you relief Christ; Christ will own the good that is done to his people,

ple, as well as the evil: And therefore as the argument once was, *Relieve all ſtrangers*, for ſome unawares have done good to Angels; So now, do all the good you can to Gods people, for unawares you may do much good to Chriſt. And thus I have finiſhed the ſecond point from this Verſe, *That the reproaches of Gods people are the reproaches of Chriſt.* Now we are to proceed to the third. Cap. 38.

Chap. XXXVIII.

A gracious heart hath a high eſteem of reproaches in the cauſe of Chriſt.

THat a gracious heart hath a high eſteem of the reproaches of Chriſt, he highly eſteems of every diſeſteem he ſuffers for Chriſt: And not onely bears reproaches and ſufferings *patiently*, but *triumphingly*; he is not onely contented with them, but counts himſelf enriched by them. This is a great riddle and myſtery to the world, that *Sufferings*, *Troubles*, *Miſeries* and *Reproaches* ſhould be rejoyced in, and eſteemed highly of. We are to underſtand by *reproaches* is this point likewiſe, not onely ſlanders, and mocks, and ſcorns, the ſufferings of Gods people in their names formally, but materially their ſufferings, they ſuffer for Chriſt, upon which they come to be contemned: So that whatſoever Gods people do ſuffer in the cauſe of God, and for Chriſt, they have high thoughts of it: If God ſhould give unto them all the riches and *Point.* 3.

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honors of the world, they could not count themselves so enriched as they do by their sufferings. For men to be enriched by the glorious things of heaven, this is no wonder; but to be enriched by their sufferings and reproaches, this is the great wonder of the world, that onely those that have the Spirit of God are acquainted withal. Says St. *Paul* in *Rom.* 5.3. *We glory in tribulations:* There is a patient bearing of tribulation, and a rejoycing in tribulation, and glorying in tribulation; now they did not onely bear them patiently, and rejoyce in them, but they did esteem them their glory. It is a notable speech in *Acts* 5.41. It is said of the Apostles when they were called before the *Councel*, and were very ill handled, *They departed from the Councel, rejoycing that they were counted worthy to suffer shame for his name*; to be worthy of shame, is a strange kinde of phrase: But in the Original it is, *They counted it honor to be dishonored.* In *Luke* 6.22,23. you have another Text to shew forth unto us this truth clearly, *Blessed are you when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of mans sake:* Here is an expression of the greatest dishonor that can be to Gods people: What should they do then? *Rejoyce in that day, and leap for joy,* for, *behold your reward is great in heaven:* As if Christ should say, I do not bid you bear it *patiently*, but *joyfully*, and more then an ordinary joy, *leap for joy.* And that is remarkable of St. *Paul*, in 2 *Cor.* 11. where he reckons up many things to vindicate his Apostleship, wherein he was equal and above others; you shall finde they are his sufferings principally he endured

καπηξιώθησαν ἀτιμασθῆναι.

endured for Christ, at verse 23. *Are they the Ministers of Christ, I speak as a fool, I am more: in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft:* now this is brought to shew the dignity of his Apostleship; and therefore in the conclusion at verse 30. when he was put upon glorying, he shews what he most gloried in: *If I must needs glory, I will glory in things that concern mine infirmities:* by *infirmities* we are not to understand the infirmities of sin, but his *weakness*, and *evils* that he endured for Christ. And so in chap. 12. ver. 10. *Therefore I take pleasure in infirmities, in reproaches, in persecutions, in distresses for Christs sake.*

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'Δόξαν

And thus the people of God in former times have much gloryed in that they have suffered in the cause of Christ. It is the speech of *Tertullian*, Your *cruelty* is our *glory*. We read of tender mothers beholding their childrens suffering death for Christ as their *Trophees* and *Triumphs*, and delighting in their last breathings, as in most melodious musick. And it is reported of *Balilas*, when he was to dye, he required this favor, to have his chains to be buried with him as the ensigns of his honor. It was the maner of the *Romans*, when any had received any wounds for their countrey, they would shew the scars and places of their wounds for their glory. *Pliny* tells us of one, because he got forty five wounds for his countrey, by that he got immortal honor amongst the *Romans*. Thus Saint *Paul* seems to argue, *Let no man put me to busines, I bear about me the marks of the Lord Jesus*. And *Ignatius* professed, he *had rather be a Martyr then a Monarch*. And *Prudentius* tells us of the *Martyrs* in his time, and especially

Crudelitas vestra, gloria nostra, Tertul. ad Scapul.

Spectabat læta fileorũ funera tot trophia & morientium vocibus tanquã psallentium cantibus delectabatur & pietatis harmoniam pulcherimã ventris sui citheram in filiis ernens omni lyræ numero lusitantem. Ambros. offic. l. 1. c. 36.

cially of *Vincentius*, that the great * torments that were presented to them, were but sports and plays to them, they delighted themselves in those things they suffered for Christ, they trod upon burning coals as if they had trod upon roses. And so in the Primitive time they were wont to call Martyrdom by that name, *The "crown of Martyrdom. I desire to know nothing*, says St. *Paul*, *but Christ and him crucified.* And we know how superstitiously they did use the *Cross* of Christ in former times, and how high respect they would give unto a piece of *wood* that Christ was crucified upon; yea, if they had but that piece of wood in imagination: what a deal of business was there made by *Constantines* mother about the Cross of Christ? Certainly it grew upon this, it was but the abuse of the high esteem that the people of God had of sufferings. The Emperor *Baldwyn* thought himself blest, if he had but a piece of the Cross of Christ; *that* he would carry about with him in his arms. It is reported of one King of *England*, that he bestowed as much upon a Cross, as the Revenues of his Kingdom came to in a year. And that esteem which they had of a piece of wood, the Martyrs in the Primitive times had of the Cross of Christ; namely, of the sufferings they endured for Christ.

Quest. But you will say, wherein does it appear, and how comes it to pass, that Gods people do so esteem of their sufferings for Christ?

Ans. There are great riches in them: First, the riches of *evidence*: Secondly, the riches of *preferment*: Thirdly, the riches of *employment*: Fourthly, riches of *improvement*: Fifthly, riches of *experience*: Sixthly,

Cap. 38. * *Tormenta arcer ungulæ strictissi flāmis Luminā atque ipsa penarii ultima mors Christianis Ludus est.* Prudentius hymno in laudem Vincentii Sanctus Vincentius *ridens occisores suos dixit mortem & cruces esse Christianis quædam jocularia & ludicra & super prunas incitēs gloriabatur se super Rosas ire.* S Agatha *ad equulas & nuptias ire se dixit cum ad carceres & tormenta iret*, Lutherus To. 4. p. 315. " *Corona Martyrii.*

Sixthly, riches of *promises*: Seventhly, riches of *comforts*: Eighthly, riches of *glory*. Cap. 38.

First, they are great riches, because they have rich *evidences* from them, and that in these four or five particulars. 1.

First, by the sufferings they suffer for Christ, they have an evidence to themselves, that the way they are in is the right way: *They have reproached the footsteps of thine anointed*: there was a time when they walked in the ways of *sin* in their footsteps, and then they were never reproached; but now they have changed their way, and walk in the footsteps of the *anointed*, now they are reproached. If a man being going in a way, the end of which is of great consequence, and if he should miscarry in his way, he were undone: If one should tell him some marks of the way; as you go you shall meet with such a dirty lane, and such a craggy mountain; though he would be glad they were not, yet when he comes at them he is glad, because they are signs of the way he must go. *Straight is the gate, and narrow is the way that leads to life.* Master *Bradford* made use of that place when he came to the Stake, and looked upon his sufferings as an evidence to him that he was in the right way. 1.

Dura videtur, sed ipsa est tuta via alia forte delicias habet, ed latrombus plena est, Aug. in Pl. 36. *Ego nisi illos tumultus viderē, verbū Dei in mundo non esse dicerem.* Luther.

Secondly, they are an evidence to him of that difference that God hath made between others and him: there was a time, when as other men could close with me, and agree with me; now see what a difference there is, they nothing but contemn me and despise me: I might have gone on and have been a scorner and a mocker as they are; O the difference that God hath made between me and them! that God should call 2.

me

Cap. 38. * *Quod signum maioris gloriæ est omnes Hæretici detestantur* Hyeron. ad August Epist. 25. inter Epistolas Augustini.

me from them, who was as vile as they; and suffer them to be reproachers of godliness, and make me a sufferer for godliness! *Jerome* * writ to *Augustine*, that it was a great sign of glory to him, that all Hereticks did hate him.

3. Thirdly, it is an evidence of the sincerity, and the power of his grace, and his love that he bears to Christ: and this is great riches; for a gracious heart says, *Lord try me, Lord prove me:* he would fain have an opportunity to manifest the truth of his love to Christ: all the while I go on in a way of prosperity, and have the desire of my heart, wherein appears my love to Christ? but now when I am called to *suffering*, and to part with much for Christ, here is an opportunity to shew I love Christ for *himself*, that my love to him does not depend upon any thing that I gain by him in the world. The Apostle says, *The tryal of your grace*, he speaks of faith, *is more precious then silver and gold:* and not onely *your grace* is more precious, but the *tryal* of grace is more precious then gold and silver. A gracious heart does rejoyce much in evidencing love to Christ; as any dear friend rejoyces much in any opportunity of manifesting his love to another friend, and the greater the opportunity is, the more does he rejoyce. And likewise the *power of grace* is manifested: as *David* said to the King *Achish*, Thou shalt know *what thy servant can do*; and so a gracious heart thinks here is an opportunity to manifest the strength and power that is in grace.

4. Fourthly, they are an evidence that much good is done, that Satans kingdom is shaken; in *sufferings* we see the rage of the Devil, and he rages then most when

when he sends most opposition to his kingdom; wherefore those against whom he rages most, may have hereby evidence that they were most instrumental against him: *I rejoyce*, says *Luther*, "*That Satan does so rage and blaspheme, as often as I do but touch him*: he took it as an argument that much good was done, otherwise the Devil would not have been so vexed, he would not have raged so much.

Cap. 38. "*Gaudeo sic Satana indignari & blasphemare quotics à me tangitur.* Luther 2. Epist. ad Amsdorfium. 5.

Fifthly, a gracious heart hath an evidence to it self, that God will spare him when others shall suffer from his wrath. Certainly, the more any one is called to suffer in the cause of God, and when he findes his heart ready and willing to yield to God in suffering, the more evidence may he have to his soul, that when others shall be called to suffer from Gods wrath, he shall be spared: and this is the bottom of the prayer of the Psalmist, *Psal.* 89. 50. *Remember Lord, the reproach of thy servants; how I do bear in my bosom the reproach of the mighty people.* I read of one *Escelus*, being condemned to be stoned to death, and all the people were ready to cast stones at him; and his brother came, and run in, and shewed that he had but one hand, and the other hand he had lost for the defence of his countrey, and then none would stone him: and so the marks of the Lord Jesus, are notable marks to safeguard thee in the time of trouble: when the Lord goes out in his wrath, he will set his mark upon those that he will save; and none more notable marks, then the reproaches and sufferings they bear for Christ. This was *Jeremiahs* plea before the Lord, chap. 15. ver. 5: *O Lord thou knowest, remember me and visit me; know that for thy sake I have suffered rebuke.*

Lastly,

Cap. 38. 6.

Lastly, it is an evidence of salvation, *Phil.* 1. 28. not that all that suffer shall be saved: but a gracious heart that suffers in a gracious Christian maner, hath God sealing to him by his spirit in his sufferings, his salvation. Put these together, and we see one cause why we should count *the reproaches of Christ* great riches, yea, this is *greater riches then the riches of Egypt.*

Secondly, the reproaches and sufferings which we endure for Christ, are riches of *preferment.* It was a speech of *Ignatius*, when he was to suffer, *It is better for me to be a Martyr, then a Monarch.* Epist. 12. ad Romanos, *Euseb.* l. 8. c. 7. To be preferred to honor, is counted great riches: now there is a preferment of Gods people here, these three or four ways: *Basil* upon that famous Martyr *Bar-aam*, says, he rejoyced in stripes as in honors, he exulted in the severest punishments, as if *præclara bravia acceperet.*

First, the Saints look upon this as high preferment, because it is a testimony that God hath a high esteem of them: God does not use to call those that are weak and mean to great sufferings, but his servants that are most eminent; God will dispose of the conditions of his people, suitable to their dispositions, therefore he will not call those to the strongest work that are weakest. A Captain does not call out his mean Soldiers to a notable enterprize, but he calls out his most able couragious Soldiers; and the more desperate the enterprize is, the more honor the Soldier thinks it to be called out: so the greater work God calls one to, the more preferment is in it; and we have cause to admire that God should deal so with us

Novam gloriam nihi annũtias quod Aduter principum coecr quales mihi glorias hi innis Satã excitavit. Amajori præorum ornamenta iunt vulnera. Hieronym. ad amicum ægrotum *Est enim cdra digatio etiam contumelia ffici & ligari* Chryost. in Acta Hom. 39. *s confessor erus & lustris de uo non cubescit Ecclesia, ed gloriatur.* Cyp. Ep. 6.

us his poor creatures, rather then others; as if we were fitter then others: though we cannot say we are fitter, because we are conscious to our selves of so much weakness; but God honors us as if it were so.

Secondly, by this we come to be honorable in the eyes of the Churches, and the Saints of God: nothing makes Gods people more honorable in the eyes of the Saints, then when they are called to suffer much for God. And so in the Primitive times, they esteemed much of the Martyrs, even too much. *Chrysostom* [a] speaking of *Babylas* the *Martyr*, calls him a great man, *a man to be admired*, and says, *if I may call him a man:* and *Tertullian* [b] writing to some of the Martyrs, says, *I am not worthy to speak to you:* he writes that it was a custom of some in those times to creep to the Chains [c] of the *Martyrs*, in a way of honor to them. *Basil** speaking of the forty *Martyrs*, breaks out into this expression, *O blessed tongues which put forth such a confession, as the ayr receiving it was even made holy by it.* You must suppose the expression to be hyperbolical, yet so as shews how honorable the *Martyrs* were in their professions of Christ.

Thirdly, it is a greater dignity in some degree then God puts upon the Angels in Heaven; the Angels glorified God in a way of service, but the Angels and Saints in Heaven have not this way to glorifie God, they are not called to suffer in the cause of God.

Thirdly, the reproaches we suffer for Christ, are riches of *imployment:* in this they are called to be imployed in the greatest work that God hath to do in

a *Magnus atque admirabilis vir si modo viri nomine dignare illum fas est* Chris. Oratione contra gentiles.

b *Non tantus sum ut vos alloquar.*

c *Repere ad vincula*

* *O Beatæ linguas quæ sacrâ vocē ejusmodi miserunt quā aer quidem recipiens, sacer factus est.* Basil Hom in 40 Martyr

Thirdly, the honor they have in conformity to Christ.

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in the world: there are no people in the world imployed so to set out Gods praise, as they are that are called to suffer; this is the lowest subjection that can be to God, but the highest honor.

And they are called to be maintainers of the truth of God. Says *Calvin* upon this argument, *What are we poor worms, full of vanities and lyes, that we should be called to be maintainers of the truth?* The great cause of Gods truth, is maintained especially in Gods peoples suffering for the truth: Here is a glorious contending for the faith of God that is delivered to the Saints. *Those who are in Prison*, says *Cyprian**, *Confess God with a glorious voyce.*

Again, they are imployed in bringing credit to the Church of God; Gods people that suffer, are a great honor to the Church of God: whereas Apostates do disgrace the Church of God; those that stand out in the defence of the truth in suffering, make up that honor that the Church hath lost: these are great employments. A gracious heart accounts it as great riches to bring honor to the Church, as to have honor himself: of which before. It is a notable expression that *Cyprian* hath, to set out the honor the Church hath by such who suffer for the truth; *O blessed Church, which in our times is made glorious, by the glorious blood of the Martyrs; it was white by the works of the brethren, now it is purple by the blood of Martyrs; there are neither Lillies nor Roses wanting in her flowers; white garlands from their works, and purple from their sufferings.*

Fourthly, they are riches of *improvement*: First, *grace*

* *Gloriosa voce Deum confessi qui in carcere*, Cypr. Ep. 5.

Hi sunt utilissimi credentibus qui sunt ci innocentissimi, modo recte ferãtur, Luth

O beatem Ecclesiam, quam temporibus nostris gloriosus Martyrum sanguis illustrat, erat in operibus fratrũ candida, nunc facta est in Martyrum cruore purpurea; floribus ejus nec lilia nec rosæ desunt, de operibus coronæ candidæ, de passione purpureæ, Cypr. Ep. 9.

grace is improved; grace is never so improved, as it is at that time when a soul suffers for Christ; * they most profit me, says *Luther*, who speak worst of me: as opposition of sin in the wicked improves their sin, so opposition of grace in the godly improves their grace: *Lutherus pascitur convitiis*, *Luther* made reproaches his food, he was nourished by them: *virtutem intelligo animosam & excelsam quam incitat quicquid infestat*, Sen. *Ep.* 72. Secondly, here is improved whatsoever Gods people do enjoy, that they are willing to lose; no such improvement of a mans credit or estate, as the loss of it for Christ: if we would devise how we should improve and lay out all our talents for God, we cannot lay them out better; we shall quickly gain from five to ten here: If men know how to improve their stocks to the utmost, they count the knowledge of that way, more then if a man had given them many hundred pounds: we come to improve all that we have in a glorious maner, when God calls unto suffering. Thirdly, by 3. suffering Gods people come to improve the *malice* and *wickedness* that is in the *Devil* and *men*; that is a great improvement, when I can turn the malice of the Devil and wicked men into my riches. It is a notable speech that one *Vincentius* had of his Persecutors, *Never any man did serve me better then you serve me*; and he told them what a great deal he did get by their *malice* in persecuting of him: if a man were able to turn dirt into riches, how would that enrich a man? but to have that which can turn the dirt of wicked men and the Devil into our riches, that must be a rich thing. Again, a childe of God 4. never improves his time so wel, as when he is suffering

Cap. 38. * *Mihi maximè prosunt, qui mei possime mimineruñt.* Luth. Ep ad Spalatinum.

Cap. 38. for God, when he is a doing good, he is improving his time, but when he is *suffering*, he does as much in a little time, as he was doing a great while before; God does much reckon upon the time of his people in suffering.

5. Fifthly, sufferings and reproaches are riches of *ex-*
1. *periences*. As first, when they are called to suffer for Christ, to be reproached for Christ, they have expe-
2. rience of Gods power in upholding them. Secondly, experience of the ways and many passages of the providence of God towards them in all their suffer-
3. ings. Thirdly, they come to have experience of the
4. working of their own hearts. And lastly, they come to have experience what it is to be in a suffering condition: men have another apprehension of a suffering condition before they are called unto it, then when they are called to it; and therefore they are ready to say, *I never knew what a prison meant, and what reproaches meant till now, I do not finde that in them that I was afraid of*; and these experiences are great riches.

Sixthly, reproaches and sufferings bring in rich *pro-*
6. *mises*, and they bring in a great deal: O that Christians did but know their riches in regard of the precious promises, 2 *Pet.* 1. 4. Every promise is a pearl to enrich Gods people withal, and where there is true grace, that soul does count it self more enriched by the promises, then by any trading. Now the *promises* that are so *rich* unto a gracious heart, they are of divers sorts; As first, the promise of *Gods pre-*
1. *sence* with them, and they count those promises to be rich things: as the promise of Gods gracious *presence*, and the promise of his *glorious presence*, and the promise of his *abiding presence*. For his *gracious promise*,

promise, in *Isa.* 43. 2. *When thou passest thorow the waters, I will be with thee, and thorow the rivers, they shall not overflow thee; when thou walkest thorow the fire thou shalt not be burnt, neither shall the flame kindle upon thee.* Again, his *glorious presence* and his *abiding presence*, for that you have one promise take in both together, 1 *Pet.* 4. 14. *If you be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you*; there is the Spirit of God in all the Saints, but there is the Spirit of God, and the *Spirit of glory* on those that are reproached for Christ, that is, The glorious Spirit of God, the Spirit of God in a glorious maner. Secondly, the Spirit of God and of glory *rests* upon you, it does not *pass away*, but *rests* upon you: now what a rich promise is here; and what is in all the world that may be named with this promise. Cap. 38.

Secondly, promises of *direction*: says Christ, *Take no thought when you are called before rulers for my names sake, how or what you shall speak, for it shall be given you in that same hour what you shall speak.* 2.

Thirdly, there are promises of *assistance*; *I will be with you to the end of the world.* 3.

Fourthly, there is a promise of *acceptance*; *He that forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive a hundred fold, and inherit eternal life.* 4.

Fifthly, a promise of *blessing*; *Blessed are you when men revile you and persecute you, and say all maner of evil falsly on you for my sake.* 5.

Sixthly, a promise of *a Kingdom*; *If we suffer with him, we shall likewise reign with him*, Luke 22. 28, 29. *Ye are they which have continued with me in my temptations*; and, *I appoint* 6.

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unto you a Kingdom, as my father hath appointed unto me: the appointing of *a Kingdom* follows upon their *continuing with Christ in temptation.* Brethren, God promises much to those that shall be sensible of the reproaches of others, much more when thou thy self suffereſt in the cause of Christ. In *Zeph.* 3. 18. *I will gather them that are sorrowful for the solemn Assembly*; time was, when the solemn Assemblies of Gods people, their gathering together to hear a Sermon was their reproach, and they were contemned by many: were you ever in any place where the Assemblies of Gods people were reproachful, and was this a burthen to your souls, and grievous to you? mark the blessed promise, *I will gather them together:* but to be reproached our selves, and to bear our reproaches in a Christian maner, *great* and *rich promises* are made unto it.

7. Seventhly, in reproaches and sufferings for Christ, there are rich consolations; never such consolation let out to a gracious heart, as when it is under reproaches and soreſt persecutions: if ever Christ does turn water into wine, it is the tears of Gods people that are turned into wine of consolation. *Basil* in his Oration for *Barlaam* that famous Martyr, says, *He delighted in the close Prison, as in a pleasant green meadow, and he took pleasure in the several inventions of tortures, as in several sweet flowers.* And *Vincentius* the Martyr speaking of the great things he suffered for Christ, hath this expression, *I have always desired these dainties.* *Luther* reports of that Martyr, St. *Agatha*, that as she went to Prisons and Tortures, she said, she went to Banquets and Nuptails. And *Iames Bainham* said when they kindled the fire

Has epulas ego semper desideravi, Guliel. Paris. de moribus. *Ad epulas & nuptias ire se dixit, cum ad carceres & tormenta iret*, apud Lutherum T. 4. 315.

fire at his feet, *Me thinks you ſtrew roſes before me.* And Mr. *Saunders* hath a moſt full expreſſion of his conſolation, he felt a wonderful ſweet refreſhment flow from his heart unto all the members of his body, and from all the parts of his body to his heart again. And that Martyr *Hawks*, lifts up his hands above his head, and claps them together when he was in the fire, as if he had been in a triumph: this is a ſpecial fruit of the *Spirit of God*, and *of glory*, of which St. *Peter* ſpeaks, 1 *Pet.* 4. 14. *If ye ſuffer reproaches, happy arê ye, the Spirit of God and glory reſts upon you*, and one conſolation, one beam of Gods face is worth all the riches of the world. The *Sun* enlightens the world, ſays *Cyprian*, but he that made the *Sun* is a greater light to you in priſon; that darkneſs which is the horrible deadly darkneſs of the place of puniſhment to others, he irradiates to you with his bright and eternal light. *Vobis idem qui Solem fecit majus in carcere lumen fuit horribiles cæteris atque funeſtas pœnalis loci tenebras æterna illa & candida luce radiante, Cyp. Ep. 16.* Cap. 38.

Eighthly, in reproaches and ſufferings there are riches of glory both before the day of Judgement and after: riches of glory before; if ſo be that opinion of ſome be true (which I dare not altogether deny) of Chriſts coming to reign in the world here before the day of Judgement; though I will not affirm it as a truth, yet if there be not a truth in it, I confeſs I cannot make any thing of many places of Scripture, *Rev.* 20. 5. *But the reſt of the dead lived not again till the thouſand years were finiſhed. This is the firſt reſurrection. Bleſſed & holy is he that hath part in the firſt reſurrection; on ſuch the ſecond death hath no power,*

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but they shall be Priests of God, and of Christ, and shall reign with him a thousand years. I know this is ordinarily interpreted of the resurrection *from sin to grace*, and reigning with Christ *a thousand years*, that is, reigning with him *in Heaven*: but this cannot be the meaning of the Text; this *thousand years* must be before the day of Judgement, because Satan must be loosed after: now if this prove to be true, O the riches of glory, that those that suffer for Christ shall have! all those that have suffered for Christ, they especially shall be raised up to reign with Christ on the earth; and therefore you have it in ver. 4. *And I saw thrones, and they sate upon them, and judgement was given unto them: and I saw the souls of them that were beheaded for the witness of Iesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and reigned with Christ a thousand years.* Suppose it to be so, then the more any do suffer for withdrawing himself from *Antichrist*, the more glory they shall have when Christ comes to reign upon the earth. Some are loth to receive the mark of the Beast upon their *foreheads*, openly to appear for Antichrist; yet they will have the mark of the Beast in their *hands*; but here is a promise to them that shall refuse both: and it is not meant onely of those that suffer death in their *lives*; the death in our *liberties*, and death in our *estates*, and other kinde of deaths shall not go unrewarded; it is a point that was spoken of in the Primitive times, and afterward it was condemned upon this ground, because many grew to be sensual, and thought the Kingdom of Christ should be for *a thousand years* in

in pleasure to the flesh: but take the Kingdom of Christ to be spiritual in the glory of his Ordinances, as I am confident that Christ shall reign Personally, in his flesh I will not say, but Spiritually, farre more gloriously then he hath done. Cap. 38.

But then at the day of Judgement, O the glory of those that suffer for Christ, they shall have Crowns upon their heads, and Palms in their hands, and all their persecutors stand as base creatures before them! O the imbracings that there shall be then. If a father send his childe abroad about business, and the childe meet with much difficulty, and comes home in a rainy tempestuous day, how gladly his father receives him, and all are busie to tend on him, and to make a fire, and get him dry cloathes! So when the people of God meet with such hardship in the world, when they shal come and meet with Christ for whom they have suffered, how shall they be entertained? What riches of glory shall they enjoy in the highest heavens for ever hereafter? our sufferings are but the seeds of our glory; and the deeper the furrows are, the more plentiful will the Harvest be: and therefore *Gordius* * the Martyr said, *It is to my loss, if you bate me any thing in my sufferings.* Are you reproached for Christ? *Blessed are you*; for the Brand of reproach (says *Basil* *) shall be turned into the glory of an Angel. A gracious heart counts it more riches to be conformable to Christ, then to have Crowns upon his head: As in *Phil.* 3. 8. he counted all the things of the world dogs meat, for the fellowship of Christs sufferings; he did not count all the world dogs meat, for the glory he should

* *Majora certamina majora sequuntur præmia*, Tertul. ad Scapulam

* *Propter Christi vocamen afficeris ignominiis, Beatus es, quoniam injusta tibi ignominiæ labes in Angeli gloriã cõmutabitur*, Basil. orat de pat.

Cap. 38. *Neque nobis ignominia est pati quod passus est Christus* Cypr. Ep 55.

have by Christ onely; but for the fellowship he should have in the *sufferings* of Christ. Truly happy is that soul, and to be equalled with Angels, says *Jerome*, who is willing to suffer, if it were possible, as great things for Christ, as Christ hath suffered for it. *Vera est illa anima felix, & Angelis æquanda quæ pro nomine & opere Christi tanta quanta pro nobis ille sustinuit, voluit sustinere, Hyeronym. Epist. ad Oceanum.* Such as have been followers of eminent men, they highly esteemed to be like their Masters, though in things that were some dishonor; As *Plato* was a man of a crooked back, and his Schollars counted it an ornament for to go crooked. And *Aristotle* had a lisping speech, and his Schollars thought it an honor to have a lisping speech. And *Alexander* had somewhat a wry neck, and a harsh speech, and his soldiers thought it an honor to be like him: how much more should the godly count their sufferings an honor, because they are comformable to Christ? For Application.

Use 1. In the first place, hence we see the excellency of *grace*, what an excellent and glorious thing it is, whereseever it is, that it does conduce so far to encrease riches out of any thing: great must needs be the gain of godliness, when it gains from their sufferings and reproaches; grace is such a thing, as can turn dust into gold: The Philosophers stone is counted a rich thing, because it turns dust into gold, *grace* will do it, the dirt that the world casts upon Gods people, is turned into gold: well may it be called the *Divine nature*; for as God brings light out of darkness, and comfort out of sorrow, and riches out of poverty, and glory out of shame, so does

does grace. How does grace conduce to the comfortable life of Gods people? as for the service that God employs them in, they count that honorable; and the sufferings that God calls them to, they count them comfortable; we need not therefore be so afraid of sufferings; indeed, if we have not a principle to change the nature of them, we may be afraid, but if God do put a principle into us, to turn our shame into glory, and sufferings into riches, we need not be afraid: If any did see *Moses* his *Serpent*, he would be afraid; but if he had *Moses* hand, he would not be afraid, because *Moses* hand had a divine vertue with it to turn the Serpent into *a rod*; and so if we look upon sufferings as a Serpent ready to devour us, we may be afraid, but when we consider the excellency of grace, that it hath a divine power to turn the Serpent into a rod, you need not be afraid; labor to prize this jewel of grace, that can do such great things: It was the curse upon the wicked, that God would turn their glory into shame; It is the blessing of grace, that it will turn shame into glory.

Secondly, we see a reason of the meekness and quiet behavior of Gods people in sufferings: Though they are persecuted, they carry themselves meekly, and are ready to forgive, they are not discouraged, and sink in their sufferings, because they look upon sufferings with another eye then the men of the world do, they look upon their sufferings as their glory and riches: When a man hath riches coming in, he is quiet; and though he were angry, passionate, and vexing before, yet when riches come in, that quiets his heart, and he is ready to do any office

Cap.38. office of love then; this is the reason why Gods people are ready to do any office of love to them that do persecute them, because they look upon them as their glory. St. *Paul* was a man that had a high esteem of his sufferings, and therefore when he suffered much, and from those that were his friends, in *Gal.*4.12. see his behavior, *Brethren, I beseech you, be as I am, for I am as you are, ye have not injured me at all*; As if he should say, *However you have carried your selves, yet be as I am, I am as you are, let our hearts close and joyn together*; you have not injured me at all: Thus his spirit was carryed in this quiet and meek frame, because he had a right understanding of the nature of sufferings. And so we read of *Stephen*, when they were stoning him, says he, *Lord forgive them*: What was the ground of this? *He saw the heavens opened, and Christ stand at the right hand of his Father*, he saw a great deal of glory that was in his sufferings when he suffered thus for Christ; he could pray for his persecutors: What was the reason Christ endured all so quietly? he knew the good that was in his sufferings. Indeed, as for those that see no good in them, that finde nothing but trouble and vexation, no marvel though their hearts fret and revile again; but where a gracious heart findes sweetness and good in suffering, surely there need not be that fretting and vexation of spirit in them as in others. And why should we vex and fret, when we suffer any thing for God? it must be upon one of these two grounds; either because of the evil that we do endure, or the evil of those from whom we do endure. The evil that we do endure cannot cause fretting, because it is turned to such great riches. But you will say, The suffering

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it self I do not care for, but *the base malicious hearts of those from whom I suffer*, that troubles me. To that I answer, It is reported concerning *Socrates*, being once reproached, and yet behaving himself meekly and quietly, one came and asked him how he could be so meek and quiet, when he was reproached by such a one as he was that did reproach him? *Socrates* answered, If as we go along we should meet with a man that had a diseased body, more diseased then our bodies, more weak then ours, should we fret at him because we see the disease of his body more grievous then ours: No, this should make us pity him; then says he, if as we go along, we see the spirit of one more diseased, and more distempered then ours, should this make us fret at him? it rather calls for pity and commiseration: so if that be the thing that makes thee fret; namely, the malice of them from whom you suffer, it should rather turn your vexation into commiseration, and look upon his spirit as diseased, and sickly, and weak, and bless God that hath given you a more strong and hail spirit.

Use 3. Thirdly, if Gods people account sufferings and reproaches greater riches then the treasures of *Egypt*, then here we may see to what a heighth a gracious spirit is raised to, how high above the world; in that it looks upon the riches, and glory, and sweet contentment of the world, as under the meanest and basest thing that does attend godliness; namely, as things under reproaches, and under scorns and sufferings; Gods people do not onely look at Christ, and grace, and heaven, as above the riches and glory of the world, that they are infinitely above them; but mark how a gracious heart is raised above the world, take the

Cap. 38. the very dirt that is cast upon the ways of God, and he counts that very dirt to be higher then all the riches, and glory, and dignity of the world; surely then a gracious heart hath a very low esteem of the world, and the riches and glory of it, howsoever other men that know no better things, esteem highly of them: A man that hath rich Revenues, plentiful comings in, he blesses himself in this, and counts himself a great man here; but know, while you are blessing your selves in these things of the world, that do glitter in carnal eyes, a gracious heart is so far from looking at that which you do so highly esteem of as great matters, as he accounts the very baseness that attends the ways of godliness, as a higher preferment by far then all your glory, and rejoyces more in it, and blesses God more for it; yea, blesses himself more in the very basest and meanest things that attend godliness, then in all your riches; so that a godly mans feet are where a wicked mans head is.

The head of a worldly man, that is, the chief of his *desires*, and *joys*, and *endeavors*, it is in the riches of the world, and there a godly mans feet stand, and he counts them so low, as he counts the dirt of his feet better: Surely it is but a little room that riches have in the heart of a godly man, when as the very *reproaches of Christ are more to him then all the riches of the world:* The very filth that is cast upon him while he is in his way, he does count better. When we would express our most vile esteem of any thing, we use to say, We prize it no more then the dirt under our feet; then surely a godly man must have a vile esteem of the things of the world, for

for he does not so much prize it as the dirt that is cast upon him. And so the Psalmist in *Psal.*119,118. speaking of the vile esteem that God hath of the wicked, says he, *He treads them down under his feet, and puts them away as dross:* Gods servants are compared in *Mal.*3.17.to *jewels* that are scattered up and down in the dirt, for so the phrase does intimate, but the dirt that is upon his jewels, is highlier esteemed by Gods people, then all the jewels of the world: The scrapings and washings that come from the trenchers of men, is the sweetest food unto a Swine; so that which is the sweetest and most delightful things of the men of the world, it is meaner then the basest thing that does belong unto the sufferings of Gods people. O the advantage that the Saints have above the men of the world! Were there any great matter in the things of the world, howsoever esteemed by men, it could not be that the very reproaches of Gods people could be counted better; but whatsoever esteem the men of the world have of them, it appears by this there is no great matter in them. Cap.38.

Riches in Scripture are compared to *thorns*, there are five or six things wherein they are like thorns; First, *thorns* are the vilest plaints, so *riches* are to a gracious heart. Secondly, in regard of the *suddenness of their passing away*, if the fire do but touch them, they are quickly gone, so *riches* soon pass away, it is said, *They have wings and fly away.* Thirdly, in regard of their unfruitfulnes, *thorns* bear nothing fit for man, so *riches* are very unfruitful, they make men unfruitful. Fourthly, in regard that *thorns* are such hindrances to better things; and therefore the Scripture says,

How *riches* do resemble *thorns*.
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Cap. 38. says, the seed of the word that was sown *among thorns it was choaked*, they will not let better things grow by them; so the riches of the world and cares about them, choak up all, and hinder other things that are
5. good. Fifthly, they are compared to *thorns*, in regard of the prickly nature of them: So there are many snares in *riches*; says the Holy Ghost, *They pierce themselves through with many sorrows*: It is hard for a man to go through thorns, and not to pierce himself; he may be in the outside of them, and not pierce himself; so though a man be busie in the world, he may keep himself from pricking, but if he be over head and ears in the world, he will be pricked; as the sheep that is got into the thorns will lose part of her fleece, so Gods people will lose part of their good amongst
6. the world. Lastly, many venomous creatures, as Snakes and Toads, and the like, are creeping and crawling in the thorns, so many venomous lusts are hidden by riches, an outward glorious estate does hide many filthy lusts. These arguments may for ever teach us to look upon these things as very mean and low.

Use 4. Fourthly, if sufferings and reproaches for Christ be greater riches then all the riches in the world, O how are they mistaken, how are they deluded that look upon these things as the greatest evils! that are so shy of sufferings and reproaches for Christ, as that they will lose the greatest riches, rather then they will be enriched by them, rather then they will endure them, when as they are so great a good: As first, is not *peace of conscience* a rich jewel, more then all the riches of the world; and yet how many are there that will lose the rich jewel of *peace of conscience*, rather then endure reproaches,

reproaches, rather then be enriched by reproaches? though they be convinced in their conscience, such ways are according to Gods minde, that they are bound to do them, such things ought to be done, and such things ought to be left undone; yet rather then they will endure reproaches, they are content to part with the riches of the peace of conscience. Cap. 38.

Secondly, is not the *truth of God* a rich jewel, a precious jewel? O any one truth is rich, we should prize it above our lives! O that faith *that was once delivered to the Saints*, how should we prize it! *Buy the truth, sell it not:* Buy it at any rate, sell it not upon any terms. The truth is that, that the blood, the lives of so many dear and precious Saints of God that were the glory of the world, have been laid out for the maintenance of, and well laid out too: For though God does esteem of the blood of his Saints, and *precious in his eyes is the death of the Saints*, yet God esteems highlier of his *truth*, that is worth the blood of all that have been spilt for the defence of it. The *truth* of God is the especial end for which the Son of God came into the world, and took mans nature upon him, to testifie to the truth. The *truth* is more worth then rubies and all precious stones, then gold and silver: *Whatsoever thou canst desire, is not to be compared to it*; and though there be so many riches in the truth of God, yet how many are there that will rather betray the truth of God, lose the truth of God, rather then suffer reproaches. 2. The benefit of sufferings.

Thirdly, is it not a rich thing to enjoy *communion with God?* It was an expression of that truly noble Marquis *Galeacius*, that parted with all for Christ, when 3.

Cap.38. when his friends that were very rich, offered him bags of gold and silver to return to them again, he put them all away with this expression of indignation, *Cursed is that man that counts all the gold and silver in the world, worth the enjoyment of communion with Jesus Christ:* This is riches, yet some had rather lose this then endure reproaches.

4. Fourthly, is not *the blessing of God* upon us, the protection of God over us, the love of God unto us, the care of God for us, and the brightness of the face of God shining upon us, and brightning all our ways, are not these riches? and yet behold how many are there that are so far from counting reproaches riches, as they will lose these riches, rather then bear reproaches.

5. Fifthly, is not *the inheritance of the Saints*, that kingdom of glory, that incorruptible undefiled crown that is reserved for them, riches? and yet how many are so far from esteeming reproaches riches, as they will venture the loss of that too, rather then they will endure reproaches.

6. Lastly, are not *the Ordinances of God* riches, that are the especial conduits and means of conveyance of the choice mercies of God unto his people; those mercies that have such an immediate dependance upon eternity, are not these riches worth all the world? yet how many are so far from counting reproaches riches, as will rather lose all the riches of the Ordinance, then be *reproached:* Though their conscience tell them, You might enjoy abundance of blessing in the Ordinances, were it that you might have them in the power of them, and they have a good minde to them: Ah, but my friends will scorn me; and upon

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on this ground, they forbear coming to the Ordinances: And thus they are so far from counting the reproaches they shall endure, *riches*, as they deprive themselves of all the riches in the *Ordinances of God*, rather then they will endure them: Like unto *Asa*, in 1 *Kings* 15.18. he took all the *gold*, and *silver*, and *riches* of the treasure of God, to send them unto *Benhadad*, that he might free him from the *King of Israel*: So men are willing to part with the gold and silver, and all the riches of Gods house, and of Gods Ordinances, so they may be freed from reproaches and sufferings, and from enduring trouble; was there ever delusion like this delusion, to lose such *riches*, rather then endure that which in *it self* is riches? were it that reproaches were as great evils as you can imagine, suppose you might go to live where you might enjoy the *Ordinances*, though it were in such a place as *Job* speaks of, in *Job* 22.10. *A land of darkness*, as darkness it self, *and of the shadows of death*, without any order, and where the light is as darkness; yet that subjection that your souls do owe to God, does call for a willingness to yield to that, and to yield to reproaches and sufferings, though there were no good in them: but now, when there is so much good, such glorious things mingled together with *reproaches*, for you now to be so afraid of reproaches, as to be willing to lose so much riches rather then to endure them, how is your heart besotted? Suppose *reproaches* had such shame in them as you think they have, cannot God put honor upon them? man can put honor upon mean things: As the *Garter* that is counted an ornament of the highest

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Nobility, that *Kings* wear about their necks as an ensign of their princely order: A Garter fell from a *Lady*, and she blushed for shame, the *King* took it up, *Well*, says he, *I will make this an honorable ornament ere long*; and upon that came the Order of the *Garter*. If man can put an honor upon that which is mean, surely God can do it: And therefore *Calvin* speaking of *sufferings* and *reproaches*, says, They are *the ensigns of heavenly nobility*; and if God hath put this honor upon them, shall you be so shy of them, as to lose so much, rather then to endure them?

1. First, if they were evil, you are to endure them, in regard of your subjection to God.

2. Secondly, if there were nothing lost by your drawing from them, and your unwillingness to endure them, it should be a great deal of evil; but *first* considering that there is *good* in them, and *so much lost* by your unwillingness to endure them, what folly is here? there is an art and skill in Christian Religion, that would shew you other things then you see: You would never have such low esteem of *reproaches*, if you had the skill of Christianity: If a man did fling bags of pearls and gold at a dog, he would be afraid of them, and run away, but a man would not, but be ready to catch them; and so men of the world and base hearts, that are not acquainted with this skill of Christianity, they will run way at reproaches and sufferings, but a heart that knows what they are, does not run away.

But are you shy of sufferings, and run away? what a difference is there between the dispositon of your hearts, and the disposition of the most worthy servants of God in all ages? you are afraid of them, as if

if they were evil like hell it self; Gods people earnestly desire them. I remember a speech of *Jerome* upon that, *Blessed are you when men speak evil of you, and revile you,* says he; Who would not be willing to suffer? who would not wish to be persecuted for righteousnes sake? who would not desire to be reviled? O would all the rout of unbelievers did persecute and trouble me for the name of my Lord, and for righteousnes sake; I would this foolish world would all rise up against me to reproach me.

Secondly, Gods people have been greedy of them. *Origen* was so earnest to suffer with his father, when he was a youth of sixteen years of age, that if his mother had not kept his clothes from him, he would have run to the place where his father suffered, to profess himself a *Christian,* and to have suffered with him. And so the story of the *poor Woman* in the book of *Martyrs,* that made haste to the place where many Christians were to be burned, and meeting with the *Persecutor,* says he, *What need you make such haste to that place, there are many to be burned?* Ah, says she, that I know, and *I am afraid all will be done before I come; I and my childe would fain suffer with them:* And many blessed the day of their suffering. *Alice Drivers* expression was, That *never neckerchief became her so well, as that chain did:* and are you so shy of them? what difference is between you and their spirits. Again, what unthankfulnes and dishonor is this to Christ, that hath suffered so much for you. Christ hath gloried in the sufferings he suffered for you, and why should you be afraid of sufferings for him? it was a notable speech of an Ancient, *Acceptable is the reproach of the Cross* to

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Quis pol hujusmodi vocem tentari se non fluat? quis ab hominibus persequi se justitiæ causâ non optet? quis se non maledici desideret? Utinam ob Domini mei nomen atq; justitiam cuncta infidelium turba me persequatur & tribulet: utinam in opprobrium meum stolidus hic mundus exurgat. Hieronym. ep. ad Ocean.

Ambienda hominum maledictio quæ acquirit Domini beatificationem. Amb Ep. 25. lib. Ep. 3.

Cap. 38. *Grata ignominia crucis quæ ei qui crucifixus fuit non est ingratus.*

him *that is not unthankful to him that was crucified upon the Cross.* And what confusion will it be upon you another day, when you shall see those that suffered are so glorified, that their sufferings are crowns of such immortal glory? O consider what you do; deprive not your selves of such glorious riches.

Use 5. Fifthly, let us labor to get this Christian magnanimity of spirit, namely, for to *glory in all* that we suffer for Christ: *Heathens* can be *patient* in sufferings, but *Christians* must go beyond them, and *glory* in their sufferings. You have been bold in suffering for *sin*, if you might have your minde and will: *now* if you may have your minde and will *for Gods glory* in suffering in a good way, why should you not suffer? Mark the expressions that we have of *Job*, *Did I fear a great multitude, or did the contempt of families terrifie me, that I kept silence, and went not out of the door. O that one would hear me, behold my desire is, that the Almighty would answer me, and that mine adversary had written a book:* let them say what they can against me, & write a book against me, *Surely, I would take it upon my shoulder, and binde it as a crown to me:* Thus it should be with the people of God, they should take their reproaches as an ensign of honor: This indeed is truly in a spiritual sense to *tread upon the Asp and the Adder*, that when the *Asp*, and *Adder*, and the old *Serpent* does spit out her venomous poyson, a gracious heart should *tread upon them.* There are three things that will put a spirit of suffering, and so a holy magnanimity into us: All the arguments in the world will not do it, unless we have *a suffering spirit*; and these three things will put a suffering spirit in us. First, if you had a full satisfaction of your own

Iob 31. 34, 36.

How to get a suffering spirit.

spirits

ſpirits in the cauſe of God you maintain, and the ways of God, you walk from your own experience you have in them; if you take upon you the profeſſion of Religion by the reports of others, and be carried by the example of others, that will not do it; but if in your own experiences you finde that ſweet and onely ſatisfying content in the truths and ways of God, this will do it. It was a notable reſolution of *Luther,* My purpoſe is not, ſays he, to maintain my life or name in reſpect what men ſay, or can ſay of me for my maners, but my purpoſe is to maintain the cauſe of God; let whoſoever will tear my life and name in this regard: *Propoſitum eſt mihi neque vitam neque mores tueri, ſed ſolam cauſam; lacerent mores meos quicunq; velint.* Luth. ad Nicolaũ Hanſman. Cap. 38.

Secondly, if you get your hearts inflamed with love to Chriſt: *Love* delights in opportunities of expreſſing it ſelf, and it hath never ſuch a full opportunity of expreſſing the ſtrength and heat of it, as in ſuffering much for the *Beloved.* 2.

Thirdly, if you have an eye of *faith,* and can behold God the Father, and Chriſt, and the bleſſed Angels looking upon you when you are in your ſufferings; By the eye of faith look up to heaven, and ſee God looking upon you, and ſaying, Here is a ſervant of mine is called to ſuffer for me, now you ſhall ſee his behavior; and Chriſt and the Angels looking upon you to ſee your behavior, and this will do it; not onely make you patient, but *glory* in them. 3.

Sixthly, if there be ſo much glory, and ſuch riches in ſuffering: Hence we have an Uſe of abundance of comfort and encouragement to them that are willing to endure reproaches for Chriſt. There are five *Uſe 6.* Incouragement to Sufferers.

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or six branches of consolation to Gods people in this Use. First, are you willing to suffer reproaches, and to glory in them? I remember a notable speech of *Gulielmus Parisiensis*, *O happy pallat that can taste such delicates!* O it is a blessed thing that God hath given you such a taste! Again, know, if you glory in your *sufferings* for God, God will glory in doing for you: None shall glory in *suffering* for him, but he will count it his glory to be doing for them. Thirdly, if you glory in your sufferings for Christ, God will count it his glory to uphold you in his sufferings. Fourthly, do you glory in the low condition you are put into for Christ? certainly God will own your souls, and glory in you when you are in the lowest condition, when your souls shall be in adversity, God will know you then. Fifthly, can you glory in a suffering Christ, when Christ comes in glory, he will *own you*, when he shall be glorified, his glory shall be *yours: Those that are ashamed of me, I will be ashamed of them* (says Christ) *before my Father and the Angels.* But those that glory in Christ, Christ shall be *their glory*. Lastly, now you glory in Christs *sufferings*, you shall glory in his *praises*.

1. *Fœlix pallatum talia saporare potest.*

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Use 7. Seventhly, if so be that Gods people account themselves so enriched by sufferings and reproaches, let us take heed we do not despise any that do suffer for Christ, that we have not low esteem of them, because of their sufferings: God hath high esteem of them when they suffer, and they themselves see cause to glory in their condition; and are you that are standers by ashamed of them? and do you disesteem of them for their sufferings? while the Saints of God flourish in the world, they are esteemed of by

Sufferers for Christ not to be despised.

by many carnal hearts; but let them suffer any thing and be disgraced, and they withdraw themselves from them, they are despised as a lamp in the snuff, but who do despise those that are ready to fall into trouble? those that are in ease: When a lamp is bright and shining, every one esteems it; but when it comes to be in the snuff, men despise it: and so in outward prosperity, many do esteem of them, but when they come into trouble, then they slight them: O let not those that are like to fall into trouble be despised by you: I pray what service do you for God, that you should despise them? such a one as suffers in the cause of God, does more service for God, then you have done in all your lives, and God hath more honor by him; and will you despise him, and look with an evil eye upon such a one? behold him, look upon him, see whether the presence of God be not more with him then ever; see whether the glory of God does not appear more upon him then ever? and will you despise him? It is said, *God will not withdraw himself from the righteous*, however *others* do withdraw *themselves*; (that is) let the righteous be in any condition, though in the poorest meanest condition, God withdraws not himself from him, and shall you withdraw your hearts from him? you should embrace them, and the more they suffer for God, the more you should delight in them, and be in their company the more, and not be shy of their company, and ashamed to own them. Cap. 38.

In *Rev.* 1.9. you see how St. *John* does boast in his tribulation; he does not say, *I John* that am an *Evangelist*, who am an *Apostle*, who have revelations revealed unto me, but, *I John, who am also your brother*

Cap. 38. *and companion in tribulation:* This he rejoyces in, that there is a company of Gods people that I may joyn with in tribulation for Christ. And so it is spoken of the honor of those Christians in *Heb.* 10. 33. that they were *companions of those that were reproached and persecuted:* It is therefore well taken at Gods hand, when any of Gods people are in trouble, that others are willing to be their companions, and not to despise them, but to embrace them. And *Constantine* the *Emperor*, when he came to *Pagnutius*, that had lost his *eye* for Christ, he embraced him, and kissed *that* eye.

8. Eighthly, if Gods people do so glory in their sufferings: Hence there is discouragement to all wicked men to meddle with them; certainly they will get nothing by it. You think if they will not do thus and thus, you will make them do it: Alas, you are infinitely deceived; what will you do to make them do it? you will reproach them, and cast disgrace upon them, and take away their estates, and hunt them up and down: This is that which they glory in, and they count their riches; you enrich them by this: And therefore if there be any policy in you, leave off this way; for when are the people of God more setled in the way of godliness, and against the way of Antichrist, then when they are persecuted? *Nazianzen* in his Oration upon *Basil*, tells of a famous contestation that *Basil* had with *Modestus*, the Emperors Lieutenant: What, (saith *Modestus*) what do we seem to be to you? Nothing, says *Basil*. What, do you not fear our power? Why should I fear? what will it do? what shall I suffer? What shall you suffer? (saith he in indignation) then he reckons

reckons up a company of ſcaring things, *Loſſes of goods, Baniſhment, Tortures, Death:* then, ſays *Baſil*, if you have any thing elſe, threaten it, for theſe things are nothing. How is that, ſays he? *Baſil* anſwers, *for loſs of goods*, I have nothing but a few torn cloathes, and a few books; *for Baniſhment*, I account the whole earth mine; *for Death*, that will be a benefit to me, you will ſend me ſooner to God, *to whom I live, and to whom I haſten*; and a little after he ſaith, *Fire, Sword, Priſon, Famine, are all a pleaſure, they are delightful to me.*

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We read likewiſe of a notable ſpeech of this *Lieutenant* to the Emperor *Julian*: *While they ſuffer, they deride us* (ſaith he) *and the torments are more fearful to them that ſtand by, then to the tormented.* *Gulielmus Pariſienſis* "in his Tractate *de moribus*, brings in the patience of the Saints triumphing over Perſecutors, ſaying, *The* Emperors, *and* Kings, *and* Princes *of the world are but Cooks to prepare dainties for me, in whoſe rage appears my glory; the magnificence and ſublimity of thoſe who are* mine, *and thoſe that ſeem to dominier in the world, do ſerve in my kitchin to prepare food for me.* And *Tertullian* ſpeaking of the *patience* of *Job*, and the Devils coming to ſtrike him, ſays, *The Devil with his own hands did but make a crown for Job.* And (ſays he) *here is the glory, and magnanimity, and ſublimity of* patience, *that it does glory in thoſe things that the world think to get them off from the ways of godlineſs by.* Hereticks, ſays *Cyprian*, do arm us, when they think by their threatnings to terrifie us. Do you think reproaches *from you* will take off their hearts from all the good they had experience of

" *Coqui mei ſunt omnes Tyranni, ſive Imperatores, ſive Reges ſive, Principes in his apparet gloria mea & magnificētia & ſublimitas meorum in cujus coquina ſervierunt: ſervire non ceſſant toto ſtudio & viribus qui toto mundo imperare & dominari videantur.* Guliel. Pariſ. de morib.

Armant nos Hæretici, dum putant nos ſua comminatione terere, Ep. 55.

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of *Gods ways?* you know not their hearts.

In *Jeremy* 23. 7. says God, *They think to cause my people to forget my name by their dreams,* which they tell every man to his neighbor, *as their fathers have forgotten my name for Baal:* because a company of base *Hyposrites* are taken from the ways of godliness, and from the profession of truth by scorns and reproaches, the men of the world think to get Gods people to forget his Name, but they are infinitely mistaken: although you prevail with hypocrites, do not think to prevail in like maner with gracious hearts. The answer of *Basil* to *Modestus,* that *Nazianzen* in his former Oration mentions, is very remarkable; When *Modestus* heard his bold answers, says he to him, *Never any man answered me thus, thus boldly as you do:* It may be, says *Basil, you never had to deal with a Bishop before.* So although perhaps others who make shews of Religion, yet not well grounded, will yield to you; yet if you meet with a true gracious heart, you shall finde another maner of power there to resist whatsoever you can do. Do what you can, those who are truly godly, will be above you in whatsoever sufferings they endure from you. It was a notable speech I have read of one *Cyrus Theodorus,* to the former *Modestus,* concerning *Basil: O Modestus, Basil is above you, you are but a poor* Pismire *to him, though you roar as a* Lyon! *Luther* likewise reports of *Vincentius,* that he laughed *at those that slew him; saying, that *to Christians tortures and deaths were as sports,* and he gloryed when he went upon hot *burning coals,* as if he trod upon *Roses.*

* *Ridens Occisores suos dixit mortem & cruces esse Christianis quædam jocularia & ludicra, & super prunas incedens gloriabatur se super Rosas ire,* apud Luther. T. 4. 315.

Ninthly, If we are to glory so much in the sufferings

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ings we endure for Christ, then certainly we are to glory in the sufferings that Christ hath indured for us: if there be riches in our sufferings for Christ, what riches are in Christs suffering for us? I have shewn in eight particulars the *riches* of sufferings for Christ; I might in as many particulars shew the riches of *Christs sufferings* for us. First, riches of the infinite deep wisdom of God. Secondly, the riches of the infinite *love* of God to mankinde. Thirdly, the rich patern of *humility*. Fourthly, there is riches of *honor* that is put upon the Children of men, such a price is paid for them, and such great things are done by the Lord for them. Fifthly, there is a rich *fountain of mercy*, cleansing of all pollution, and the healing of all souls in Christ. Sixthly, there are the riches of the springs of all *graces*. Seventhly, there are the riches of the rich treasure of all *consolations*. Eighthly, a rich *purchase*; thus our sufferings for Christ are riches, and Christs sufferings for us are riches. *Chrysostom* * speaking of Christs reproaches, hath this expression, *These things which we suffered, are most beautiful and glorious to me, in these I do principally glory; neither is my spirit less raised by the thousands that be raised from the dead, then by the dolours that suffered.* How rich is a Christian in regard of sufferings; as men use to look at their riches, and be thinking of their riches, so let us be viewing and looking at our riches, the riches of our sufferings; and Christ makes us to glory in our riches. It is an expression of *Chrysostom* upon the Sermon in *Matthew* 26. speaking of the sufferings of Christ, says he, *They are glorious things;*

* *Hac pulcherima & gloriosissima sunt, in his ego summopere glorior nec minus me hi sui dolores. sublimem efferunt, quam mille mortui quos excitavit,* Chrysost. Hom. 86 in cap. 26. Mat.

Cap. 38. *things*, he glories more in them, then in raising thousands from the dead, *Christ glories in them*; And that is observable in the ninth of the *Acts*, where Christ appears to *Saul*, says he, *Saul, Saul, why persecutest thou me?* says *Paul*, *Who art thou? I am Jesus of Nazareth*; why does he say, *Jesus of Nazareth?* does any good come out of *Nazareth?* he does not say, *I am the second person of the Trinity*, the *Son* of God, the *King* of the Church; no, but *I am Jesus of Nazareth*, that was a *reproach* that was cast upon Christ, and Christ glories in that, surely we should glory in it then.

Use 10. Lastly, if there be so many riches in suffering for Christ in reproaches, what riches are there in the Crown, in the reward of the reproaches, and sufferings? men do dig riches out of dark holes and mines in the Earth; here is a hole, though it be dark, yet it is a mine, where-out you may dig great riches, if you have wherewithall to dig, if you have a true Christian Spirit; you see out of this deep dark pit you may dig riches.

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Chap. XXXIX.

There is glorious reward for the people of God.

But what was the ground that made *Moses* thus esteem reproaches? *He had respect unto the recompence of reward:* From whence the point of Doctrine is this, That

There is a glorious reward for the people of God, the respect unto which is a great encouragement to Gods servants, to go on in a way of suffering and hardship for him. Point.

It was this that helped *David* in the midst of his sore temptation, that did arise from his affliction in the way of God, *Psalm* 73. 24. *Thou shalt guide me with thy counsel, and afterward receive me to glory:* as if he should say, Howsoever it be with the men of the world, who enjoy their prosperity according to their desires; and howsoever it be with *me*, that I am afflicted, and must endure hard things here, yet this is that which upholds me through all, Thou shalt *afterward* receive me to glory. This is that which upheld the Spirit of Saint *Paul*, 2 *Cor.* 4. 17. where he brings in a most notable and high expression of the glory that is to come, for the upholding his spirit in his suffering; *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* This is that which Saint *Paul* propounded unto *Timothy*, to uphold his heart in all his sufferings, 2 *Timothy* 2. 12. *If we suffer, we shall also reign with him.* This is that which strengthned the Spirits of the Christians, that suffered in the times of the

Cap. 39. the *Maccabees, Heb.* 10. 34. As those *clusters of Grapes* that were brought from the land of *Canaan*, that shewed to the people, what the fruitfulness of that land was, was an encouragement to them, to pass through all difficulties that they were like to meet withalin the possession of the land, to fight against the children of *Anak*; so that which God hath revealed of Heaven, is like those *clusters of grapes*, those little things that we have made known to us (in comparison of the glory that is to come) are to that end revealed to encourage us in our way here. In the handling of this point, there are these five things we shall endeavor to do: First, to shew that there is a reward for the righteous. Secondly, how far a Christian may have an eye unto this reward. Thirdly, shew somewhat what this reward is. Fourthly, wherein lies *the power* of the believing of this, to help us to endure any hardship. Lastly, make Application of all.

1. That there is *a reward.* Certainly, there is a more blessed condition for Gods people hereafter, they have not received that which is prepared for them, there are other maner of things to be revealed, then those that you see. *Psal.* 58. 11. *Verily there is a reward for the righteous*; surely it is so: notwithstanding a carnal sensual heart doth not see it, yet *verily there is a reward*; though the ways of Gods providence do seem outwardly to work otherwise, yet surely there is a reward: notwithstanding our unbelieving hearts are ready to question it, yet *surely* there is a reward, *verily* there is a reward for the righteous. There is a great deal of power in this one thing to raise up our hearts from the creature, from grovelling here below,

to

to make us at leaſt to look upward to know our happineſs is not here, to know that there are glorious things to be expected, and that appears:

Firſt, God hath infinite riches of glory, infinite treaſures of happineſs, there are infinite great things in God, and God takes infinite delight to communicate himſelf, and let out himſelf unto the creature: now if there be ſuch infinite riches with God, ſuch glorious treaſures of happineſs, and he delights to *communicate* himſelf, certainly there are great things to be communicated then; for wherefore is it that God hath ſuch infinite riches in him, but that in due time he will make them known, and reveal them, and communicate them? it is but little that is revealed and communicated for the preſent; therefore there are other things to be revealed and communicated from God.

Secondly, God hath made mankinde to be of ſuch a nature, as to have a kinde of infinite capacity, whereby it is made capable of happineſs, beyond that which any creature, beſides *Angels*, is capable of: Properly no creature but the rational creature is capable of happineſs at all, but beſides it hath a kinde of infinite capacity, whereby it is made capable of the higheſt happineſs that belongs to the capacity of a Creature: and certainly God hath not made this in vain, God does intend to fill this capacity.

You will ſay, *An infinite capacity of happineſs*, how is that? Thus; for there are two things in the rational part of man, his *underſtanding*, and his *will*: now the capacity of this part, muſt be judged according to the objects that are ſuitable unto theſe two faculties

Cap. 39. ties in mans soul: For the *understanding*, it is not any particular thing that is the object of it, but truth *in general:* take *truth* in the utmost latitude of it, in the universality of it, that is the object of mans understanding; and therefore the understanding is infinite, because it is not satisfied in this or that particular, but *truth* in the utmost extent. And for the object of the *will*, it is good in the general, it is not this or that particular good, but good in the universality of its nature; and therefore till it come to enjoy God, that does eminently contain all good in him, it can never come to have full satisfaction. And here observe the difference between the capacity of mans nature, and the capacity of other Creatures: as for other Creatures, their faculties can extend no further then some particular good, and they are limited within the narrow bounds of their own nature; and therefore if so be the *eye* have colour, it goes no further; and if the *ear* have sound, it goes no further; and so *taste*, it goes no further then some particular good; but the intelligent soul, the rational soul goes beyond all particulars. Now God having made mans nature of such a capacity for good and happiness, certainly God intends great things for the children of men, other maner of things, then there are in this world; and if for any, surely for the righteous.

3. Thirdly, surely there is a reward, because it is the great design that God had in the making of the world, in all his works to lift up, and advance the glory of the riches of his mercy and grace: now if this be Gods great design, to advance the glory of his infinite

infinite mercy, then certainly there must needs be a glorious condition for some of the children of men, for that is not yet done; though there be something of Gods mercy manifested, that we have cause to admire at; yet certainly, God does not reveal that in the world, whereby he should attain to the great design, of lifting up of the glory of his great Name. Cap. 39.

Fourthly, the chief of the deep infinite counsels of God, and the works of his wisdom, that have been from all eternity, have been, and are yet exercised about this especially; namely, to bring mankinde to his eternal estate, and to communicate unto the children of men, that glory that he hath appointed for them, that it might be in the most glorious way that can be: now if God have set his infinite wisdom on work from all eternity about this; namely, what might be the most glorious way of communication of himself in the riches of his goodness unto mankinde, certainly, when this comes to pass, that God should communicate himself as much as he does intend, it must be infinitely glorious: certainly, there are great things, and glorious things to be communicated hereafter. 4.

Fifthly, the power of God hath been already exercised, in subserviency to other attributes of his, to make known his wisdom, and his bounty, and his general goodness; the power of God have been wonderfully manifested in the works of creation and providence: now certainly, the power of God is as well to be put forth in a way of subserviency unto his grace and mercy; now if there be such a time, as Gods infinite *power* is to be let out, and work unto that end, that it might be subservient unto the infiniteness 5.

Cap. 39. of his mercy, then certainly there are glorious and great things to be revealed and made known.

6. Sixthly, certainly there are glorious and great things for mankinde, in that God hath raised the nature of man unto such a heighth, as he hath done in Christ; namely, to unite mans nature unto himself, unto the second person of the Trinity, and that with the neerest union that possibly can be; namely, an hypostatical union: certainly then God intends great things for the children of men, for *that nature*, that is one person with the *Divine nature*. This is such a great work of God, as all other of the works of God are darkned in the honor of this great work.

7. Seventhly, the great purchase that Jesus Christ hath made, in that he hath been content to leave so much glory, certainly this was to purchase great glory; and in that he was content to be made a curse for mans sin, and to shed his blood, and to give his life for man, surely this was not onely to purchase outward comforts in the world, it was to purchase higher things; and therefore great must needs be the fruit of the purchase of the blood of Christ; and therefore great are the things that are to be revealed hereafter.

8. Eighthly, there are in Scripture many glorious peomises which yet are not fulfilled, *abundant rich and glorious promises*, that have infinite treasures of good in them, there must be a time of fulfilling of them all, to the utmost extent of them: and therefore certainly there are great things to be revealed hereafter. *Thy word, O Lord, is setled for ever in Heaven*, Psal. 119. 89.

9. Ninthly, the great things that God hath done for his *enemies*, is a demonstration that there is a glorious

rious condition for *Gods people* afterward, in that God hath filled their bellies with his hid treasure: what treasures hath God to fill the souls of his own people with, when as he does fill the bellies of the wicked, whom he does intend to cast out as accursed? Cap. 39.

Tenthly, it appears there are great things for the people of God hereafter, because of the great *hopes* that are wrought in the hearts of Gods servants, by the power of the Holy Ghost. Now surely such hopes as are wrought by the power of the Holy Ghost, they must attain unto glorious things: *Rom.* 15. 13. *Now the God of hope, fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost:* the hope of Gods people is that which is not onely wrought by the *Holy Ghost*, but by the *power* of the Holy Ghost; and such an *hope*, as God is pleased to stile himself *the God of this* hope; and therefore certainly glorious things are to be revealed. 10.

Another demonstration is this, the very natures and excellency of grace, is to take off our hearts from these present things in the world, and from all the good that is here in the creature, God does give grace for this end; now then I reason thus: if the chief excellency of *grace* be to take the hearts of the Saints from the things of the world, and to settle them upon higher and better things, then certainly there are glorious things to come. 11.

The last demonstration is this, because there are such glorious *first fruits* of that which is to come, that Gods people do finde for the present, those blessed rays of heavenly consolations, and those begin- 12.

Cap. 39. nings of Heaven that they finde here: if there were a thousand worlds filled with that glory that this is filled with, they would not take it for one ray, one beam, that is made known unto them, as the first fruits of that glory they shall have hereafter: now put all these together, and we may conclude, *Verily there is a reward for the righteous*; verily there is a glorious condition for Gods servants; happy are they that shall be made partakers of these things, certainly there are great things to come.

Before we go any further, me thinks the thoughts of these should raise our hearts: what do we here minding such poor empty things? are these the things that God hath made us for? are not the thoughts of God concerning the children of men, higher and more glorious then these outward things? surely there is something else, that God hath made mans immortal soul for, above any thing that it hath seen in the world: men do live for the present, as if there were no other condition for them, no greater good, but onely to eat and drink, and have money, and brave cloathes, and the like: O know there are better things for us to look after! but thus we pass from the first thing, *that there are blessed things for the children of men* hereafter.

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Chap. XL.

How far we may aym at the recompence of reward *in what we do.*

IT is true, will some say, there are glorious things prepared for some of the children of men; but whether may we look after them? may we have a respect to the reward? Is not this a mercenary thing, and hypocrisie? we are not to serve God for reward, but for himself: and therefore how is this that *Moses* had a respect unto the *recompence of reward*, and how is this a thing that should help us on in our way?

First, this is granted, that we are bound to serve the Lord, and to walk with him, and obey him; if there were no reward to be expected hereafter, God is infinitely worthy of himself, of all our services, of all that we are able to do in this world; and whatsoever we have, the Lord hath more interest in it, then we have in it our selves; and therefore we owe all that we are, or have, unto him, and righteousnes it self is sufficient to cause us to perform the works of it: *In the keeping of thy Commandments there is great reward*, Psalm 19. 11. Not onely *for keeping* them, but *in keeping them* there is great reward, and the excellency of our work would be sufficient reward for our work; though there were no reward that were to come hereafter, we are bound to do all we do. 1.

But yet secondly, notwithstanding this, God is pleased to give leave unto us his poor creatures, to help and encourage our selves in the expectation of 2.

Cap. 40. that reward that is to come; yea, to make it our aim (though I will not say *the highest aim*) for so the word signifies in 2 *Cor.* 4. 18. *While we look not at things which are seen, but at the things which are not seen*; the word signifies, *While we make things that are* not seen *our scope and aym*, so that God gives us leave to have such respect unto them, as to make them our *aym*: and so the people of God have looked at *the recompence of reward*, as a great encouragement to them in their way, *Psal.* 119. 112. *I have enclined my heart to perform thy statutes alway, even to the end*: the same word that signifies *end*, signifies *reward* also, because *reward* is to come at the *end* of all our works, and therefore the same word is translated reward in *Psal.* 19. 11. and so the word seems to carry more, then to the *end*: as if *David* should say, I have enclined my heart to perform thy Statutes alway, *looking unto the reward*. In *Heb.* 12. 2. it is said of Christ himself, *That for the joy that was set before him, he endured the Cross, and despised the shame*: Now if Christ made use of the *joy* that was set *before him*, and that was a help to him to endure the Cross, and despise the shame, much more may we make use of it, and it may be a help *to us*; so that we have leave to look at it.

σκοπουν-τῶν.

3. Yea thirdly, we have not onely leave to look at it, but it is our duty to seek to help our selves *in eying* the reward; we sin against God if we do it not: and the reason is, because we are bound to make use of the word, in that way that God hath revealed it to us: now God hath revealed the glorious things of the recompence of the reward in a way of encouragement; and therefore we sin against God if we do

do not encourage our ſelves in it. Some think, why ſhould we look at the reward, we muſt look to the rule, and ſee that our obedience be accordingly: but know, if you do not look to the reward, you do not only hinder your ſelves of the good you might have, but do ſin againſt God in it. Here you deceive your ſelves, as *Ahaz* did deceive himſelf in *Iſaiah* 7. 11. where God bid him *ask a ſign*; he was modeſt, and baſhful, and would not ask a ſign, *he would not tempt* God, he would believe the Lord without a ſign, ſee how the Lord is angry: *Is it a ſmall thing to weary man, but will you weary God alſo?* When as the Lord in favor towards you will vouchſafe you a ſign, and you refuſe it, as if you had no need, *why will you weary God?* ſo as when God for the help of our weakneſs, will grant us an argument to help us in our way, and we think it is *modeſty*, or what you will to leave it, in this we ſin againſt the Lord our God. Cap. 40.

Fourthly, I never finde that the Scripture does accuſe any of Hypocriſie, of unſoundneſs, and not to have truth of grace meerly for this, becauſe that they did aym at the reward which is in Heaven, for that they did; you ſhall finde in Scripture many are diſcovered for *hypocrites*, for looking at the glory of the world as their aym, for ſeeking of *riches* and *credit*; but give me an inſtance where any is accuſed for unſoundneſs, for ſeeking of immortallity, and eternity, and happineſs; this is that which troubles many Chriſtians, that which they do is out of ſelf-love, and they aym at themſelves; God did never diſcover any to be unſound upon this ground, and therefore we ſhould be cautious in accuſing our ſelves 4.

Cap.40. of this, as many do, because, for the present they cannot see how they go further then seeking of themselves, though we cannot see how we do go further, yet it is an argument we do go further, if we get up to this. *Paul* made it a mighty work of grace in him, that he could have his heart taken off from all temporal things that *are seen*, and to look at eternal things that were *not seen*.

5. Fifthly, yet we ought to look at God, and to lift up God beyond our selves, or any thing that concerns our selves, and not to aym at God more then any worldly thing onely; but to aym at God more then at the glory of Heaven.

6. But yet further, though we are to aym at God beyond our own good any way, yet it is the will of God that he would not have us to part with any of our spiritual good, no not for any glory to his own name: if you look at your reward in Heaven *as spiritual*, you may so far look at it, as not to be willing to part with it, for any glory that you conceive may come to God: by spiritual good, I mean grace. Now if it could be supposed that God should have never so much glory by my abating the least degree in grace, yet I am so bound to the work of grace, as I must not abate the least degree for the highest glory that can come to God; yea, though it is true I am to desire the glory of God, and that others should glorifie God: yet I should more desire the furtherance of grace in my own soul, so as I should not be willing to part with the least degree of grace, though thereby all the world should glorifie God.

Object. But here lies one objection: *Paul* seems to go otherwise;

otherwise; for *he wished himself accursed, or anathamized from Christ for his brethren, his kinsmen after the flesh*, so that it seems St. *Paul* did wish the glory of God in *others*, more then any grace in *himself.* Cap. 40.

To this I answer, That separation from Christ we must understand rightly; we are not to understand by *separation*, that he should be separated from the Spirit and grace of Christ, but that he might be separated from *the comforts of Christ*, that he might not have that comfort and that happiness that comes in by Christ: If he had desired to be separated from the grace of Christ, he should have sinned in it; Gods glory and our good are so annexed together, that though we may suffer much for the good of others, yet we are not to desire to be in any sinful condition, though it could save all the world: If it could be conceived, unless I sin the least sin in thought, all the men of the world should be damned, I should suffer them all to be damned, rather then to sin the least sin. I remember St. *Augustine* hath a tractate about an *officious lye*, to tell a lye for no hurt, but for good; says he, *We are not to tell such a lye, though it were to save all the world:* Christ had rather all the world should have been damned, then that he should have committed the least sin. *Answ.*

In the next place, whosoever does understand what the true reward is that is in heaven, it is impossible, if he desire heaven aright, but he must desire the glory of God above himself: What is the heighth and top of heaven? it is not any carnal good, any carnal content that is the heighth and top of the glory of heaven? It is that our souls being in 7.

Cap.40. in the perfection of them, might live to the praise of God for ever: Now if this be the end of all, we shall receive from God in heaven that we might live for ever, to reflect the glory upon God again in our praise; then it is impossible to desire heaven, but in our desires of heaven, we do desire God above our selves: Surely we may freely aym at our reward in heaven, for if we aym at our *reward*, and know it aright, it is such as we cannot but aym at God above
8. our selves; yea further, so near is Gods glory and our reward joyned together, that we cannot aym at God above our selves, but we shall by that means in the best maner provide for our selves; and the more we strive to aym at God above our selves, we come in the best maner, that possibly can be, to provide for our selves.

9. And yet lastly, there is a great difference between *a gracious heart* looking to the reward, and *a carnal heart* looking to the reward: As

1. Difference between a gracious mans aim at the *Reward*, and one that is carnal.

First, the difference lies here, a gracious heart does love the reward for *the works sake*; a carnal heart does onely love the work for *the rewards sake*: As a gracious heart loves heaven, and loves the glory of heaven; but it loves heaven, and the glory of heaven the better, because there is such *a blessed way to it*. If a man were to go home, and had an ill way, he would love his home; but if he have a fair smooth way home, he loves his home the better for the *ways sake*; therefore many men are at great cost to have a fair going to their houses: And so a gracious heart loves the way, that God does reveal to come to heaven by, and loves heaven the better because of the way: A carnal heart may love heaven, but he does not

not love heaven the better for the way, but wiſhes the way to heaven were otherwiſe; he looks upon the way to heaven as a neceſſary burthen to him: As a man that is going out a journey, and muſt go through a dirty lane, he goes through it, but complaining; and ſo, though they deſire heaven, yet all the while they are complaining of the way: Certainly there is a great deal of difference between the deſires of heaven in a carnal heart, and the deſires of it in a gracious heart. Cap. 40.

Secondly, the *eye* that a gracious heaat hath to the recompence of reward, is another maner of eye then any *carnal heart* can have. What kinde of eye is it? Firſt, the eye that a gracious heart hath to the reward, it is *a clear diſcerning eye*; he does not take the things of heaven as gueſſes, and imaginary things, but looks upon them as certain ſubſtantial realties: For my own part, I much doubt whether any man in the world be able to ſee the glorious things in heaven, as certain ſubſtantial things, that hath not the truth of grace: The truth of grace it is partly in this thing, in having that principle in the ſoul, that makes the ſoul able to look at the things of heaven as the onely *real, ſubſtantial, excellent* things, ſo as to darken all the glory of the things of the world; ſo that when you come thus far, whereas before you heard ſomething of heaven, and they were but imaginary things; and now there is ſuch a light ſet up in your ſouls, as you ſee the things of heaven as the onely real, ſubſtantial, glorious things; certainly there is the work of grace: The ground of it is that of *Heb.* 11.1. *Faith is the evidence of things not ſeen*, ſo that the work of faith *is there ſeen*: Whoſoever ſpeaks 2. 1.

Cap.40. speaks of the reward that is in heaven, if the glory of the world be not darkned in their eyes, it argues there is no true saving faith.

2. A second difference is, a gracious heart looks upon the reward by some *experimental sweet*, and good that he findes in himself, as the beginning of that eternal good he expects; whereas others look upon the reward as a thing onely to come unto them hereafter: He reads in the word, and hears Preachers say so, and so he can speak of them, but it is not from any experimental sweetness that he findes of the beginning of eternal life *wrought in him*: That place is very remarkable for this, in *Heb.*10. 34. *Knowing in your selves that ye have in heaven a better and enduring substance*: Other men may know in *others*, in *books*, that there is a reward; but a gracious heart knows in *himself*, by that experimental sweetness of the *beginning* of eternal life that he findes in himself.

3. A third difference is, The eye that a gracious heart hath unto the recompence of reward, is a *fixed eye*, a setled constant eye: Another man that is an hypocrite may have a *flash* of lightning, even from heaven it self, that may discover something unto him of the glorious condition of the people of God; as *Balaam*, *Let me dye the death of the righteous, and let my last end be like his*: This was more then natural, I may call it a supernatural work that was upon *Balaam*, yet not saving and gracious: It appeared not to be saving, because it had not a saving power went with it, and it was not constant; and so many hypocrites that are unsound, when they have enlargement in *prayer*, they may have some flashes of lightning let into their hearts, they may have some glimmerings of the glorious

glorious things of heaven; and as the Holy Ghost speaks in *Heb.6.5.* they may have *a taste of the powers of the world to come*; but a gracious heart hath it not as a flash of lightning, but as *a constant light* that is set up in his soul, and as that light which does transform his spirit into light, and makes him to be a childe of light. Cap.40.

Fourthly, there is a great deal of difference in this, the eye that a gracious heart hath is truly *spiritual*, the other is but *carnal*. A spiritual eye, what is that? that is, he looks at the reward as a *spiritual thing*, a carnal heart looks at it *carnally*: O the flashes of joy to have a crown and a kingdom! but a spiritual heart looks at the reward spiritually; time is coming when I shall be wholly free from the body of sin and death; time is coming, when as the image of God shall be made perfect in my soul; time is coming, when I shall behold the blessed face of God, and live to the praise of that blessed God, without any intermission, joyning with those blessed creatures that are eternally blessing God: Now the heart that looks at it thus spiritually, and looks at the top of it to be a spiritual good; such an one sees the reward after another maner then any carnal heart doth. 4.

The last difference is, the eye of the gracious heart is a *believing eye*, such an eye, as he looks upon the glorious and blessed things of heaven, as the things that his soul hath an interest in, as the things wherein his riches and happiness does consist; another may look upon them as glorious things that may be desired; but for an eye to be fixed upon the promise, so as to be content to venture all upon the 5.

Cap. 41.

the bare word of God for such great things, so as to count his riches to consist in these things that he hath but a bare word for; such a believing eye as this is not the eye of a carnal heart.

CHAP. XLI.

What is this recompence of reward.

De illa ineffabili letitia & mansione æterna nunc ex parte narrantes evangelizavimus, tanquã si quis è pelago maris aquæ gutta digito suo auferat. S. Ephræm lib. de Iud. cap. 5.

NOw the third thing that we are to come to is, to shew what this reward is; we can but give you a little glimpse of it: Whatsoever will be said, it will rather even darken it then otherwise, in regard of the wonderful excellency of it; all the stars in heaven, if they were all *Suns*, they would be but a dark shadow to set out this *reward*, and therefore it is reserved to eternity to be known; but yet, because the Lord hath been pleased to let out a beam of light unto us in his word, we shall endeavor to give a little glimpse of it to you, so that the hearts of Christians may be revived in their way, and they may gather up their feet to go on chearfully in their course, having respect with a *discerning, experimental, spiritual, fixed, believing eye*, unto the glorious recompence of reward.

1. First, take all the beauty, excellency, the sweet and good that there is in all the world; if there could be a confluence and extract of the quintessence of all good, in all creature in this world, and all to be communicated to one man, yet it were but as a dark shadow of the glory that is to be revealed.

2. Secondly, this reward, certainly it is that which is beyond

beyond all the expreſſion that we have in Scripture of it: Great things are ſpoken in the word, but there is more to be revealed and to be enjoyed, then is yet revealed in all the Book of God, *Iſa.* 64.4. *For ſince the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him.* And therefore in 2 *Theſſ.* 1.10. it is ſaid, *Chriſt ſhall come to be glorified in his Saints, and to be admired in all them that believe:* Now the cauſe of admiration, it is the ſight of ſomething more then was known before, that was not thought of, and was not underſtood; even *then* at the *firſt coming* of Chriſt, he ſhall appear in ſo much glory, as he ſhall be *admired*; as if the Saints ſhould ſay, We heard much concerning Chriſt and his glory, but we never thought that there was ſo much glory in Jeſus Chriſt, as now we finde; and therefore we ſtand admiring at the glory of Chriſt. Cap. 41.

Thirdly, all thoſe conſolations, thoſe admirable ſoul-raviſhing comforts that the Saints of God have ever had in this world, have all been but the firſt fruits of thoſe glorious things that are hereafter to to be revealed, they are but as the *Cluſters of grapes* that that bleſſed Land of *Canaan* is ſo full of. 3.

Fourthly, then all the expreſſions that man can give of thoſe things that are to be hereafter, muſt needs be but dark reſemblances of what ſhall be revealed hereafter: As the infant in the womb knows not what the light, the glory and beauty of the world is; ſo we, while we are in this darkneſs, know little of the beauty and glory of heaven. St. *Auguſtine* 4.

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Cap. 41. *Quicquid homo dixerit, quasi stillã de mari, quasi scintillã de foco: Bonavitæ æternæ, tam multa ut numerum, tam magna ut mensurã, tam pretiosa, ut æstimationem omnem excedant,* Augustin. de triplici habitu, c. p. 4

speaking concerning what we can say of it, says, *It is but as a little drop of the sea, and a little spark of the great furnace: Those good things of eternal life are so many, that they exceed number; so great, that they exceed measure; so precious, that they are above all estimation.* *Augustine* in one of his Epistles hath this relation, That the very same day wherein *Jerome* dyed, he was in his study, and had got pen, ink and paper to write something of the glory of heaven to *Jerome*, suddenly he saw a light breaking into his study, and a sweet swell that came unto him, and this voyce he thought he heard, *O Augustine, what doest thou? doest think to put the sea into a little vessel?* when the heavens shall cease from their continual motion, then shalt thou be able to understand what the glory of heaven is, and not before, except you come to feel it as I now do, this therefore is beyond the expression of man.

5. Fifthly, all the desires of all the souls of Gods Saints in the world, they come infinitely short of that which shall be hereafter. We are straightned here in our spirits, in our desires; if we could enlarge our desires in a spiritual way, it would hereafter adde much to our glory; our desires are not onely straighter then that we shall have, but the straightnes of our desires here hinders much the capacity of the good that hereafter is to be revealed and communicated; and therefore Christians should labor in a spiritual way to enlarge their desires to the utmost, to get their hearts to be working after great things here, so that they may by them engreaten their hearts, and extend their hearts, to prepare them for the great things that are to be revealed. I may say concerning

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our *ſtraight deſires*, as the Prophet did to *Joaſh*, 2 *Kings* 13. 18, 19. where the Prophet bade him *ſtrike upon the earth*, and he ſtruck thrice; the Prophet was angry, and ſaid, *You ſhould have ſtruck five or ſix times, and ſo often ſhouldſt thou have ſmitten thy enemies*: So according to the truth and ſpiritual working of our deſires *here*, ſhall we be made capable of glory *hereafter*; but now if we be ſtraightened in our hearts, and we deſire to be in heaven, and to have ſome good thing there, but our hearts are not after great things, not enlarged in our deſires, it will be in ſome meaſure, in ſome proportion according to our deſires, and therefore it is an evil thing for Chriſtians to have their deſires ſtraightned here. There are glorious things to be had in God, and therefore our deſires ſhould be more enlarged then they are. It is an excellent expreſſion of *Baſil*, * It grieves, it irks, it is tedious to our moſt munificent, great, glorious King (he hath one word that expreſſes as much as all theſe) if we ask any thing little of him; he would have us ask great things of him.

Again, they are *beyond* all our *hopes*: It is ſaid of *Abraham*, *He believed above hope*; we cannot believe above hope in this ſenſe, that is above the great things that are hoped for, and yet God loves to have his people raiſe their hopes high.

Yea laſtly, it is beyond all *imagination*; if men and Angels ſhould ſet themſelves to imagine what they would have, they would think if ſuch and ſuch things were, *that* would be a glorious condition, this *reward* ſhall be beyond imagination; we may imagine that which we could not almoſt deſire, but whatſoever you can invent or imagine, you ſhall have that

* ἀξίωμα· κωτατος γὰρ ὅτι ὁ βασιλεὺς ἡμῶν, καὶ ἀγαναχλεῖ ἐάν τις αὐτὸν μι κρὸν τι αἰτήσῃ. *Baſil Conſt. Mon. c. 1.* 6.

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happineſs, or that which is beyond it: ſometime we think, what a ſweet thing will it be in Heaven to meet our *Father*, our *Mother*, our *Brother* or *Siſter*, our *Husband* or *Wife*? theſe relations ſhall ceaſe there; but we may conclude, though we have not that there, we ſhall have that which ſhall be better, and that which we would rather chuſe.

But then if it be thus, that all the world be but a dark *ſhadow*, if that which is revealed in the word be but a *glimpſe*, if all the comforts of the Saints here be but the *firſt-fruits*, if all the expreſſions of men come *beneath*, if all our *deſires* come ſhort, if all our hopes reach not to it, if all be above the *imagination* of men and Angels, what is it then? what is that which is thus great? we can tell you ſomewhat of this recompence of reward *negatively*, and ſomewhat *comparatively*, but very little of it *poſitively*; yet ſomewhat that way too.

I. What the *recompence of reward* is.

Firſt, *negatively*: There ſhall be no evil, there ſhall be ſuch an eſtate of Gods people, wherein they ſhall be *fully*, *abſolutely*, *everlaſtingly* free from all kinde of evil; in this world evil ſticks to every Chriſtian, but there they ſhall be in an eſtate beyond all evil. When the Sun is got to the heighth, there is no ſhadow; ſo when Gods people come to the top of their bleſſedneſs, there ſhall be no ſhadow of any evil at all: that God that is infinite in good, certainly will not ſuffer evil to be always in his people: Freed from all evil of *ſin*, and that is the greateſt evil of all; never troubled with any hard heart any more, never peſtered with an unbelieving ſtraightned heart any more, never dull and heavy in Gods ſervice any more; there ſhall never be any

any more blindeneſs and ignorances, any unconſtancy, any miſtake, any wearineſs in Gods ſervice, delivered wholly from ſin; yea, delivered not onely from the ſin that we have, but from the very ſavor of ſin, and from all the remainders of ſin: A man may be delivered out of priſon, but he may ſmell of the priſon; men may be healed of a wound, and yet have a ſcar remain; ſo it is with Gods people here, they are delivered from the guilt and power of their ſin, but they ſmell of their priſon garments, and there are ſome ſcars upon them, but all the ſmells and ſcars of our ſin ſhall be taken from us; yea, delivered from the very poſſibility of ſin: To be in an eſtate without ſin, is a bleſſed eſtate, but to be in an eſtate wherein there ſhall be no poſſibility to ſin, that is a bleſſed condition indeed: It is a kinde of miſery that a godly man counts himſelf to be in, not onely that he *does* ſin, but that he *may* ſin, that he hath a poſſibility to ſin; but to be free from that, that is a bleſſed condition: And this is the happineſs of God himſelf, that there is no poſſibility that he ſhould do any thing in the leaſt degree to ſin. Cap. 41.

And as they are delivered from *ſin*, ſo from *ſorrow*, for that is the immediate conſequent of ſin: *All tears ſhall be wiped from their eyes.* And as from moral evil, ſo from natural evil; from external and internal evil, from all weakneſs of parts, and from all pains, and ſickneſs, and deformities, from all labors, all incumbrances here in the world; freed from the company, and madneſs, and oppoſition, and tyranny, and injuſtice of wicked men; they ſhall be above *Satan*, and above the *men* of

Cap. 41. the world. *Gal.* 1.4. It is said, that *Christ hath given himself to deliver us from this present evil world*; it is a part of the purchase of Christ, to be wholly freed from all the evils of this present world; and this purchase of Christ we shall have. Under the highest regions are the tempests and storms, but above there are none; so in this world the Saints meet with tempests and storms, but above are none. As the *Psalmist* says, *In thy light, O God, we shall see light:* so in the light of God we shall see nothing but light: now when Gods light does shine into us, it does discover darkness; but time will come, though Gods light shall shine never so brightly, we shall see no darkness, but altogether light. We read concerning *Moses* and *Elias* in *Luke* 9. in the transfiguration of Christ, the Text says, They did confer about his decease that should be accomplished at *Jerusalem:* the Saints of God shall meet together, and *Moses*, and *Elias*, and the *Patriarchs*, and shall confer no more about deceases, about troubles and sufferings that shall be accomplished; all those evils shall be done away. We may say of evils all, as *Moses* did to the people of *Israel* concerning the *Egyptians*, *Those your enemies that now you see, you shall never see any more:* So we may say to Gods people that go out of the world to partake of the recompence of reward; be quiet, be still: those evils of *sin*, of *sorrow* that now you see, and feel, you shall never see, never feel any more; that is something though it be *negatively*.

2. Secondly, comparatively, and herein are three things. First, to compare the good, the happiness that shall be hereafter, with all the good and happiness that

that we have here. Secondly, compare it with the condition of *Adam* in the estate of innocency. Thirdly, compare it with the happiness *of the Angels.* Cap. 42.

CHAP. XLII.

The differences between that good we receive here *from God, and that we shall have* hereafter.

FIrst, we will compare that we have *here*, with that we shall have *hereafter*: Brethren, though we receive many mercies from God, yet look what difference there is between that close place of the womb, that the infant is in before it be born, and this space of the world that the childe comes into when it is born; such difference is between all this world, and any good and happiness here, and the world that is to come; this, and much more then this. 1.

First, here we receive good from *without*: First unto our outward senses, and by them it comes into the *soul*; but now hereafter God shall first let out good unto the soul, unto the rational part, and from the redundancy of that good and glory that God shall communicate unto the rational soul, there shall flow glory, and sweetness, and good to the body, and outward senses: whereas here we see from without, and so it comes in; there shall be a spring, and a fountain of good within the soul; the kingdom of heaven shall be within, and more good shall be in the heart, and flow from 1.

Cap. 42. thence outwardly, then to be received from without, and so to come inwardly; for us to receive something in our sences, and so to convey it to the soul, this is but a low way; but to have a spring and fountain of all good and happiness to be within the soul, and so spread it self and flow out, this shews wonderfully the blessedness of Gods people, when God shall communicate himself to them in that way.

2. Secondly, here the excellency and eminency of an object does destroy the faculty, if the faculties of our souls be exercised about objects, that are very high above us, that are full of excellency and glory, they destroyed the faculty; as now though *light* be the most pleasing to the eye of all things in the world, yet the excellency and glory of light destroys the *eye*; so *sound* is the proper object of the *ear*, but if the sound be too great, it makes one deaf, but it is otherwise in heaven, the more excellent the object is, the more perfect will the faculty be; the object shall not onely delight the faculty, but perfect and strengthen the faculty.

3. Thirdly, here we look abroad, and see God in the *Creature*; but there in heaven we shall see the creature *in God*, there God shall be the primary object of our knowledge, and in the knowing the power of God, and the wisdom of God, and the will of God, and the ways of the working of the power, and the wisdom, and the will of God, we shall come to know the creature, more then by looking into the creature, and seeing the creature it self. I do not say (as I know some of the School-men go so far) that we shall see all things in the Divine nature

nature as in a glaſs, but thus far, that as we ſee good in the creature now, then we ſhall ſee them by knowing God himſelf, more then by knowing the creature. And the reaſon is, becauſe all excellency and good that is in the creature is eminently in God; for all the good of the effects muſt needs be eminently in all the principles, and the good of all principles in the firſt principle: If all good in the creature be eminently in God, and the ſouls of the bleſſed ſhall come perfectly to know God, ſo far as their created underſtandings ſhall be capable of, then they muſt needs ſee the excellency of the creature in God. *We ſhall know as we are known,* 1 *Cor.* 13. 12. Upon this a *learned man* hath this note, *We ſhall know as we are known*; now God knows all his works, *by knowing himſelf,* by knowing *his own power, and will, and nature,* and ſo we ſhall know as we are known, *becauſe we ſhall know the creatures by knowing God.*

Fourthly, here the mercies and good that we have from God are ſweetned unto us by the ſenſe of our *wants*: But hereafter we ſhall prize them, and have the ſweetneſs of them in regard of their own fulneſs: not from ſuch a low relation, as our *wants* and our neceſſities; when God would have us prize any mercy *here,* he firſt makes us ſenſible of the want of the mercy, and ſo it comes to be ſweet to us, and ſcarce any mercy comes to be ſweet, unleſs we feel the want of it *firſt,* for elſe we would prize the mercy *at any time,* but in that we do not prize all mercies always alike, it appears the great commendation of Gods mercy is from our wants: but hereafter the prizings, and the reliſh, and the ſweet of all ſhall be from the fulneſs of the goodneſs that we finde

Cap. 42. in God: Gods goodneſs to us here, is but the ſupplying of ſome defect, but hereafter Gods goodneſs ſhall be the glorifying of perfect nature.

5. Fifthly, here when we do enjoy any comfort from God, we are much ſenſible of it at the preſent enjoyment, but after we have had it a little while, we grow to be leſs ſenſible, we begin to be cloyed with it: as the moſt beautiful *ſight* that we did admire at firſt, if we ſee it every day, it does not affect us; as who is affected at the ſight of the *Sun*, becauſe he ſees it every day? but ſuppoſe we had lived all our days in a dark dungeon, and this had been the firſt day we were brought out of the dungeon, and now ſee the *Sun*, and the *Earths* and *Seas*, how mightily would we be taken with the ſights that we ſee? but now it is not ſo with us, becauſe we have the Sun every day: and ſo the melodious ſound to the *ear*, firſt we are raviſhed with it, but when we are uſed to it, it is nothing: and ſo for the *taſte*; the taſte of ſweet things is mightily pleaſant to us at firſt, but afterward it is no more pleaſing to us, then the taſte of ordinary mean fare is to poor people, who have as much content in their *mean fare*, as rich men in their *delicious fare*, becauſe rich men are uſed to ſuch delicious things; but this is the excellency of Gods maner of communication of himſelf to his people hereafter, they ſhall be to all eternity as exactly and fully ſenſible of the glory of heaven, as they were in the firſt moment they came into it.

6. The ſixth difference between Gods communication of himſelf to us here and hereafter, is, here we have much good from God, but much good is in the *habits*, and

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and is not always in *action*: there are many habits of grace, that are *not* always acting *fully*, but sometime the act of one habit is called forth, and sometime the act of another; but here is the blessedness of Gods people, there shall be no habits lying still no instant, but every minute to all eternity, they shall act to the utmost of them, so far as may any way conduce to their happiness; for the end of the *habit* it is *action*, and in the enjoyment of our happiness we shall ever be enjoying to the full the highest and last ends; and therefore there shall always be the utmost activity of the habits of grace: There is a necessity here of cessation of actions, because we grow weary quickly of any action, though it be a gracious action, we must unstring our bows and cease, that some actions may give way to others, for the heart to be always up, it is not able to bear it, but then there shall be no need of any cessation any moment.

7. Again, here we are not able to exercise our selves in the works of God without some *difficulty*: there is difficulty in raising our hearts unto any thing that is good, and to keep our hearts up; but hereafter there shall be that communication of God unto his people, that they shall be exercised about the highest things, in the highest maner, without any difficulty, but as freely, and readily, and fully as the *Sun* shines: the Sun does shine without any difficulty, and the fish draws in water without difficulty; so there shall be that perfect working of the soul about the highest object, without any difficulty or labor.

8. Again, here in this world there cannot be an intention in one faculty, but it does hinder the intention in another; as if man speak to me, and I be intent in

Cap. 42. in looking upon an object, I do not hear him that speaketh: and so in all faculties, the intention of one faculty does hinder the intention of another; but in Heaven, all the faculties of the soul shall be intens'd to the highest intention, and the intention of the one shall not hinder the intention of the other.

9. Again, the good we receive here is in the *root*, in the promise, in election in great part, but that we shall have hereafter shall be in the *fruit*, in the actual communication of God: as before all our actings shall be acted upon God, so all the good shall not be contained in the root of his electing love, or in the promise; but shall be in actual communication.

10. Again, here we receive many mercies from God, that we do not understand our selves, that we know but little of, we do not see into the large extent of the mercy that we have from God: but there we shall have no mercy from God but we shall know it fully, in all the circumstances of it, in all the principles of it, and in all the appertainances that do any way concern the mercy we have, and we shall know the issue of it, and the like.

11. Again, here we receive great mercies from God, and we know not how to manage them; Gods mercies lie and sowre in us, we turn our mercies many times into afflictions for want of skill: but hereafter we shall have the full improvement of all mercy that we receive from God.

12. Again, here we see and desire many good things that we do not enjoy and possess; but hereafter we shall see no good, nor desire any good, nor will any good, but we shall have it: And as God said

said concerning the Land of *Canaan*, unto the children of Israel, in *Deut.* 11. 24. *Every place whereon the soles of your feet shall tread, shall be yours*; so in heaven, whatsoever the Saints see they shall have: Here we may will a thing, and will it lawfully, and yet it may be crosse unto Gods secret will, and it shall never come to passe; the reason is, because the rule of our wills is Gods Commandment, and not his *secret will*; as *David* did will to build God a house, and God commends him for it, and yet God did not will it: And a childe may will the life of his parent, and yet God may will his parent shall not live, and yet he is not to be blamed, because he wills according to the rule; but hereafter God shall so far reveal his will to us, and our wills shall be so fully united to God, that there shall not be the least crossing between any thing that we will, and that God wills. Cap. 42.

Again, here it is one especial excellency of the work of grace, for us to keep in our hearts and affections, to restrain them that they be not let out too far in that we do enjoy: but hereafter when we come to the recompence of reward, we shall not need keep in our hearts, we shall have liberty to let them out. 13.

Object. But we may not let out our hearts too much upon the Saints, to love them above God.

Answ. Then we shall love nothing but *in God*, all shall be swallowed up in God himself, that we shal not need fear the letting out of our hearts to the utmost: Though I may love the creature, yet I may let out my heart fully upon it, because I love it onely in God.

Here many times a thing is more prized before we have

Cap. 42. have it, and when we come to enjoy it, we do not see so much excellency upon it, and so do less prize it; but though we may set a prize upon Heaven, and say, O the blessed time, when we come there, we shall infinitely more prize it and rejoyce in it then we can here.

15. Yet further, here we can enjoy nothing that we can be so certain of, but that we can lose it wholly, or in some part; but the Saints of God hereafter shall be so certain of that they have in enjoyment, that they shall not lose any thing of it in the least degree.

16. Lastly, that we have from God here, is *mediately* conveyed through many Channels, through the Pipes of *Creatures* and *Ordinances*, but that we shall have hereafter, shall be let out immediately from God; and this is indeed the special difference of all, from whence flow many excellent consequences, which would even require a particular of it self: I may hereafter enlarge my self in this, in some other Treatise.

And thus you may see the blessed condition of Gods people, when they come to *the recompence of reward.* We have something here, and we rejoyce in it, and bless God for it; but those ways that God hath to communicate himself to his people hereafter, are glorious ways. O that our hearts were raised to look after that communication of God that we shall have hereafter! O those base and drossie spirits that we have! Because we receive some goodness of God here, we are ready to be quieted here, and rest here, as if God had nothing to communicate to the Children of men, but that we have here. See the vileness

vileneſs of our hearts, we are here ready to reſt upon the loweſt things that God communicates, and do not ſo much as riſe in our hearts to the higheſt things that are communicated here; but a chriſtian heart ſhould riſe higher then the moſt excellent things that are here in the world; namely, to the moſt bleſſed things that are hereafter; let us ſhew our ſelves that we are men of hopes to enjoy God after another maner then here. Cap. 42.

Many do not deſire enjoyment of God; let them have the creature, they never think of any communication of God ſo much as through the creature, whereas a true Chriſtian that hath grace, he receives nothing in the world, but he thinks with himſelf, *how have I God here?* how does God communicate himſelf to me in meat and drink, and cloathes, and friends, and the like? it is well if you go thus far, but you muſt go higher; are there not choyce mercies? O yes, there are bleſſed things communicated through the ordinances, through prayer, and the word, and ſacraments, there are bleſſed things; few mens hearts look ſo high as to look to the communication of Gods choyce mercies in this world; but a gracious heart riſes higher, & does as it were bathe it ſelf with thoſe refreſhments that are to come: through Gods mercy I have the creature, and the communication of God through that; and I have the *ordinances*, and Gods choyce mercies communicated through them; but there are glorious things to be communicated hereafter, and thoſe my ſoul rejoyces in. Now God does communicate himſelf onely in that way which is ſuitable to our condition; now we are but narrow veſſels, and have but narrow mouthes, and are not capable

Cap. 42. capable of that greatnes of Gods communication; but time will come when as God will communicate himself in a more glorious maner, and in that I bless my self, and therefore I will not regard any of Gods communication of himself to me here, but in order unto that glorious communication of God to me hereafter. And thus we have seen something of the recompence of reward, comparing it with what we have here. Now secondly, we are to compare it with the condition of *Adam* in the estate of Innocency.

2. As for the estate of *Adam* in Paradise, it was a blessed condition, yet far under the happines of the Saints in the *recompence of the reward.* For *Adams* body was but natural, and his Paradise was but a natural Paradise; and a possibility there was he might lose his happines: and if he should have stood, there should not have been that glorious distinct working of the three Persons of the Trinity about mans happines, that there now is: and therein especially lies the difference.

3. Thirdly, compare it with the *Angels,* and you shall finde in Scripture some expressions of the happines of the Saints, beyond the happines of the blessed Angels themselves. For the union that the Saints shall have with the *Deity,* is a nearer union in divers respects, then the union that the Angels have with the Deity: and the righteousnes wherewith the Saints stand righteous before the Lord, is an higher righteousnes, then *Adam* or the Angels should have been in.

1. First, the union that the Saints have with the Deity, is a nearer union then that of the Angels. First, the

Cap. 42.

the humane nature in general, that is advanced to an higher dignity then all the glory of the Angels put together: Becauſe there is an Hypoſtatical union between the humane Nature and the Divine in Chriſt. Again, we have many expreſſions in Scripture of the union of Saints with the Deity; whereby it appears, their union is nearer then the union of the Angels: They are called the *friends of Chriſt*; They are ſaid to have *fellowſhip with Ieſus Chriſt*, 1 *Cor.* 1.9. They are the *Brethren* of Chriſt, They are *Co-heirs* with Jeſus Chriſt; There are no ſuch expreſſions of the Angels. And yet, there are nearer expreſſions of their union; they are the *Spouſe* of Chriſt, the Bride; the Angels are but as the *ſervants*. They are the *members* of Chriſt, and are made one with Chriſt: They are thoſe that are to be *one with the Father*, as the Father and the Son are one: *Iohn* 17. 21. Chriſt there prays, *As thou Father art in me, and I in thee, that they alſo may be one in us*: he never prayed ſo for the Angels. Laſtly, they are ſaid to be *loved* of the Father, with the very ſame love wherewith he loved the Son: now though God loves the Angels, yet it is not ſaid that he loved them with the *ſame* love that he loved his Son: Theſe are the expreſſions we finde in Scripture, concerning the near union that the Saints have with the Deity in ſome reſpects beyond the Angels; but of the union of the Saints with the Deity, we ſhall ſpeak of more when we come to ſpeak of the reward poſitively. And then the righteouſneſs wherewith they ſtand righteous before God, is greater then the righteouſneſs of *Adam* in Paradiſe, or the Angels; becauſe it is the righteouſneſs of the ſecond Perſon of the Trinity; and that is

Cap. 43. is of an higher nature, and a more glorious righteousnes, then the righteousnes of any meer creature. Now the righteousnes of the Angels, though it be perfect in its kinde, yet it is not a righteousnes of such an high nature, as that righteousnes which is the Son of God. And thus of this recompence of reward comparatively.

CHAP. XLIII.

The perfection of the bodies and souls of the Saints in glory.

NOw thirdly, let us consider it positively; now in this positive consideration, these things are to be followed: First, the perfection of their natures that they shall be raised to: Secondly, the glory that shall be put upon them at the day of Judgement: Thirdly, the possession of Heaven: Fourthly, the having God to be their Portion: Fifthly, their blessed communion with Jesus Christ: Sixthly, their communion with the Saints and Angels: Lastly, the eternal Sabbath that they are to keep in Heaven. Under these seven heads, all that we have to say concerning the positive reward of the Saints, may be contained; First, the perfection that their natures shall be raised unto; and in that consider these three things: First, the perfection of their *bodies*: Secondly, the perfection of their *souls*: Thirdly, the perfection of the *whole man*. First, the perfection of the bodies of the Saints is no little matter; and because so long as we are in the flesh and live by sense, they

they are bodily things that do affect us; therefore I will shew a little the perfection of the bodies of the Saints: they shall have much of *the recompence of the reward* in their bodies. In the general, their bodies *shall be made like the glorious body of Jesus Christ, Phil.* 3. 21. Certainly the body of Christ is very glorious; in the transfiguration of Christ, which was but a little glimpse of his glory, how glorious was the body of Christ? In *Rev.* 1. Saint *John* had a little glimpse of the representation of Christ, and how glorious is it set forth? the body of the meanest Saint shall be like the glorious body of Christ: What is that? I will go no further then that I finde in 1 *Cor.* 15. 42, 43, 44. and there are four things that set forth the glory of the bodies of the Saints, when they come to attain the recompence of reward: First, it is raised *in incorruption:* Secondly, it is raised *in glory:* Thirdly, it is raised *in power:* Fourthly, it is raised a *spiritual body.* First, every Saint of God shall have an *incorruptible body,* there shall be no more death: it shall be made incorruptible in regard of that fulness of the presence of God with it: If spices, & enbalming of dead bodies can keep them so long as they do sometime from smelling; surely the glorious presence of God with the body, shall have infinite more power to keep the bodies of the Saints incorruptible. What would we give if a Physitian were able to give us a potion to make our bodies incorruptible, that they should never dye? yet as they are now, it is hardly worth the desiring to have them incorruptible; but when they shall be glorified, and incorruptible too, that is glorious. They shall be incorruptible, not subject Cap. 43.

Cap. 43. * *Omnis passio fit per victoriam agentis super patiens, impossibile est autē, ni quid dominetur super patiens, nisi in quantum debet itatur Dominium formæ propriæ super materiam patientis: Corpus autem humanum & quicquid in eo est, erit perfectè subjectum animæ rationali sicut anima perfectè subjecta erit Deo. & ideo in corpore glorioso non poterit esse aliqua mutatio contra dispositionē illam quâ perficitur ab anima; & hac ratione corpora erunt impassibilia*, Thom. in Add. q. 82. Art. 1.

to any suffering: as God is able to binde up the active power of a creature that it shall not be able to act, so he can binde up the corruptible power, that it shall not work to corruption: as in fire God can binde up the power of fire, that it cannot burn; so God can binde up the power of any creature that hath any corruptible power, that there should not be the least passion that tends to corruption. *All sufferings come from the prevailing of the stronger agent over the patient; and when any suffer, it comes from some kinde of inability of the form of the patient, whereby it begins to leave the matter in some degree: now the bodies of the Saints shall be so formed with such an excellent form, and so filled with the glory of it, as that there can be no power external or internal, that shall prevail against this form to weaken it. And besides, the reason that is given why the Heavens are incorruptible, may be given why the bodies of the Saints shall be incorruptible: the Heavens are of so excellent a form, that the capacity of the matter is fully filled up; and there may be truth in that reason: so the bodies of the Saints being in their blessed estate into which they shall be raised, they shal have such full satisfaction with the form wherewith they are informed, that there shall not be the least propension to receive any other from.

Secondly, it is raised *in glory*, and that consists in these two things: First, in the admirable beauty of it: Secondly, in the wonderful lustre and splendor of it: First, in the admirable beauty of it, having all parts in proportion and exact temper, whatsoever can make one beautiful shall

be

be in the bodies of the Saints; if we could extract all the beauty of all the men and women in the world, and put them into one, it were but as a deformed thing in regard of the meaneſt of the bodies of the Saints in Heaven; and much of the beauty will be not onely from their exact temper and comelineſs that God ſhall put upon them; but likewiſe from the excellency of their ſouls within them, and from the unſpeakable joy, and cheerfulneſs of the heart; And then the *ſplendor* and the luſtre of their *bodies*, ſays the Scripture, *They ſhall ſhine as the ſtars in the Firmament:* look what ſplendor is in the ſtars, ſuch ſhall be in theſe clay bodies of ours, *Daniel* 12. 3. Yea, they ſhall be in greater ſplendor then the ſtars, they ſhall be as the Sun, *Matthew* 13. 43. *He that hath ears to hear let him hear*, and believe this, that it ſhall be ſo, that the bodies of the Saints ſhall ſhine more glorious then the Sun in its ſtrength. You will ſay, How is it poſſible that this ſhould be? yes, this is but according to that expreſſion in *Phil.* 3. 21. *Who ſhall change our vile bodies, that it may be faſhioned according to his glorious body, according to the working whereby he is able to ſubdue all things unto himſelf.* It does not require a greater power to raiſe from the leaſt degree of glory to the higheſt poſſibility, as it is to make a thing out of nothing; and therefore the making of the leaſt creature out of nothing, will argue more power, then making the bodies of the Saints to ſhine brighter then *the Sun in the Firmament.* Now certainly, God in the glorifying of the Saints, will manifeſt that power that he did in the creating of the world; and if it does not require ſo much power to raiſe their bodies into ſuch a glorious

Cap. 43. 2.

Cap. 43. condition, as to create a creature out of nothing; then there is no reason why we should not believe this. We know when *Moses* had been but forty days on the Mount with God, when he came down among the *Israelites*, his face *did so shine*, that *they were not able to behold it:* surely the glorified bodies of the Saints, being eternally present with God, shall shine far more gloriously then *Moses* face did: and that is for the splendor of them.

3. Thirdly, it is sown in weakness, and raised in power: now the strength and power of them appears in these

1. four things: First, in that the body shall be able for to attend the soul in the most high operations; here if the soul be exercised about any high and glorious object, the body presently fails: as in the extasies of the Prophet, when God revealed himself extraordinarily to *Daniel*, his body failed; *He fainted, and was many days sick, Dan.* 8. 27. But there shall be that power in the body, as it shall be serviceable to the soul in the most high and glorious operations that it shall have, when God shall manifest himself in the fullest way that possibly can be.

2. Secondly, in that it it shall every moment to all eternity, without any intermission, be exercised in the highest things that a body can be in, without any wearinesse.

3. Thirdly, there must be a great deal of power to be able to bear the weight of glory that shall be put upon them: 2 *Cor.* 4. 17. *Our light affliction which is but for a moment, worketh for us a far more exceeding; and eternal weight of glory*; such a *weight*, as certainly if the body were not by the power of God upheld,

upheld, it were impossible it should bear it: here we finde, when there is great joy in the heart, the body is not able to bear it; but then there shall be a power to bear the weight of glory they shall have. Cap. 43.

And the last, is that which I finde expressed in *Luther*, namely, *The bodies of the Saints shall have that power, as to toss the greatest mountains in the world like a Ball.* And I finde it in an expression of *Anselem*, *It shall be such power, as they shall be able to shake the whole earth at their pleasure:* and we cannot think this incredible upon that ground that was named before: there is not so much difference between the raising a thing from the lowest degree of power, to the highest possibility; as in raising a thing from nothing to the lowest degree of power. Suppose a creature had but so much power now, as to stir the least mote that is in the Sun; to raise this power so high as to stir the whole earth, does not require so much power as to make a thing out of nothing: and if God do intend to manifest his power in glorifying the Saints, and in making of them powerful; why should we not think, that God will extend that possibility of power that is in the body to that heighth? certainly, glorious shall be the power of the bodies of the Saints: and that is the third thing. 4.

In futuro seculo sic justus fortis erit, ut etiam si velit, terram commovere possit; et sic è converso injustus imbecillis ut nec etiã vermes amovere queat ab oculis suis Ansel. li. de simil. cap. 52.

Fourthly, it is sowen a *natural body*, and it shall be raised a *spiritual body*; not that it shall be turned into a *spirit*: It shall remain a body; but the spiritualness consists in three particulars. 4.

First, that it shall be in a spiritual condition; they shall have no more need of meat, or drink, or clothes, or marriage, or the like, that now the body stands in need of: the Angels themselves shall have as 1.

Cap. 43. much need of meat, and drink, and clothes as their bodies shall: so says Christ; *They shall not be married, nor given in marriage, but they shall be as the Angels in Heaven.*

2. Secondly, the spiritualness of the body consists in the absolute subjection of the body to the spirit, as to be fully and absolutely serviceable to the spirits of the Saints, which here they are not. Here many times is a strife between the spirit and the flesh; the spirit is willing, when the flesh is not; but then there shall be an absolute subjection of the body to the spirit: As here the spirit of a carnal man is called flesh, because his soul is serviceable to the flesh, to make provision for the sins of the flesh, his soul is counted carnal, the wisdom of the flesh is enmity against God: As the soul now is as it were carnal, because it is serviceable to the flesh, so the body shall be spiritual, because it shall be serviceable to the spirit: for you to have such a body as to be serviceable to your souls, as you would desire, it were a great blessing, time will come when it shall be so.

3. Thirdly, the spiritualness of the body consists in the agility of the body; the ability it shall have to move up and down which way it will, and that suddenly; they shall move in the Heavens, as the birds do in the ayr. I remember an expression that *Luther* hath, that *the body shall move up and down like a thought.* And *Augustine* saith, *They shall move to any place they will, as soon as they will.* These words we do not finde in Scripture; but lay this for a ground, that whatsoever we can expect for the excellency of a body, it is that we speak of, or beyond it; and then we have a great deal of liberty to invent what

Ubi velit spiritus ibi protinus erit corpus Aug li. 22. de Civit. cap. ult.

what expressions we can for our comfort: certainly there shall be that happiness of the body that shall come to that we speak of, or to more. Cap. 43.

Fourthly, some make the spiritualness of the body to consist in the transparency of it; *Aquinas* says, *It shall be so clear and transparent, that all the veins, and humors, and nerves, and bowels shall be seen, as in a glass.* 4. *Corpora beatorum non tantum fore extrinsecus splendida sed etiam intrinsecus diaphana ac transparentia; ut oculis intuentium appareant venæ humores, viscera, nervi, ac ora omnium partium harmonia.* Thom. in Ad. q. 85. Art. 1. ad 2 Vlp.

Now brethren, the reasons why God will reward the Saints in this part, are, First, because humane bodies, as well as humane souls, have an hypostatical union with the second person of the Trinity; and therefore God rejoyces to raise humane bodies, as well as humane souls unto happiness. Secondly, Christ suffered so much in his body; therefore God will glorifie the bodies of the Saints. Thirdly, our bodies are part of the members of Christ; our bodies are joyned in a mystical union with Jesus Christ. Fourthly, our bodies are the temples of the Holy Ghost, and God will glorifie his own temples. Fifthly, our bodies are in part sanctified as well as our souls, and therefore shall also be glorified. Lastly, our bodies shall be glorified, for the further terror and confusion of the damned; because they in their bodies shall see the glory of the Saints, and be confounded. Here you see a way to get your bodies in a blessed condition: here is a stir for clothing of our bodies, but there shall be a cloathing with immortality: you that have sickly and weak bodies, remember this, you shall one day receive your bodies in another maner then you have them now. *Eusebius* tels us of one of the children of the *Macchabees* that were put to death for the profession of the truth; *when they* 4. 5. 6.

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cut off his members, says he, *I have received these from Heaven, and now I do give them unto the God of Heaven, and I hope I shall have them again*: Let us be willing to put our bodies to pain; if our bodies suffer hunger, or thirst, or nakedness, or be tyred, or suffer Imprisonment, or any violence be offered to our bodies in the cause of God, What great matter is it? we shall receive our bodies in another maner. The overcoming of the flesh is the destruction of it, but the overcoming the flesh, is the glory of it.

Ne vincat cuiquo in suâ cordi ione, vel vincatur in gloriam.

When we speak of the happiness of our souls, we are not so capable of it; but when we speak of the happiness of our bodies, we are sensible of that. Now certainly, there shall be much more for our bodies, here is a way to provide for your bodies: *Lay up provision for your flesh*, is spoken as an argument of a carnal heart, in *Rom.* 13. 14. the Apostle exhorts them, *not to make provision for the flesh, to fulfil the lusts thereof*: but there is a way of laying up provision for the flesh that is lawful, and that this day I exhort you too. If you love your bodies, be godly: if you did believe these things were so, would not these make you love godliness? if I should come unto you, and shew you how you might get some good for your bodies, then I should prevail with you: give some credit to that we say now, if you will not believe these things, I may say unto you as the Prophet said unto the Noble man that would not believe there could be great plenty, says he, *Thou shalt see the great plenty with thine eyes, but thou shalt not eat of it*; so if you will not believe the great things that the Ministers of God speak of in his name to you,

your

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your eyes shall one day see those despicable, contemptible bodies of the Saints in this glory, though you shall not be partakers of any of it.

2.

Now for the perfection of the soul: As the soul is of a far larger extent then the body, so it is more capable of happiness then the body is; and that being the proper seat of godliness, so it shall be the more rewarded: *What splendor shall the soul have* (says *Bernard*) *when the body shall shine gloriously as the Sun?* All that we can say for the soul for the present, because we understand so little of the soul, is; That the soul shall not depend upon the body, as it does now for its operation. And the soul shall no way be hindred by the body, as now it is hindred here. And all the faculties of the soul shall be extended to the utmost: Now if an infinite power can extend the least degree of power to such an heighth in the members of the body; much more can an infinite power extend the faculties of an immortal soul, that is capable of a great deal more power then the body is. Besides, as the faculties are extended, so all the graces of Gods Spirit, that the Saints of God have here, shall be extended to the heighth, and they are capable of a higher extention then any thing that is natural; for the more spiritual a thing is, the more capable it is of extention. As the plant is more capable to be drawn out to an higher excellency then a stone, and the sensitive creature to an higher excellency then the plant; and the rational creature to an higher excellency then the sensitive, and grace, which is supernatural, can be extended to an higher excellency then the natural: Besides, what increated excellency we might imagine

Qualis erit splendor animarum cum solis splendorem habebit lux corporum?

Cap. 43. imagine could possibly be put upon it shall be; who could have thought that the humane nature should have had an hypostatical union with the body of Christ? and as God hath done for the bodies of men, more then all the Angels could have invented: so there is to be communicated to the soul more then can be invented.

Thirdly, **the perfection** of body and soul, does consist in **the majesty** of the person being united together: you know when Christ was here in the flesh, in the estate of his humility, when he did let out but one beam of his majesty, those who came to apprehend him were not able to stand, but fell backward; if Christ by letting out some small beams of his majesty, could make men fall backward, how glorious must he needs be, when those full beams of his majesty shall be let out? the majesty of the Saints shall have some proportion with his, and that very great, which must needs follow from that which hath been said. We read of *Stephen*, that when he stood before the Councel arraigned as a malefactor, it is said, *They looked upon his countenance, and it was as the face of an Angel:* O what majesty will appear in the countenances of the Saints hereafter! And as in *Adam* in the estate of Innocency, there was such majesty in his countenance, that all the beasts were afraid of him, what will be the majesty of God in his Saints then, as they shall be hereafter? It is said of *Basil*, when he was sent for to be taken by his Persecutors, being in holy exercises, there appeared such a majesty in his countenance, that those that came to take him, were not able to stand before him. There is a majesty in the

the countenance of Gods people, when they walk close with God; but how much more will there be majesty in their countenances hereafter? So that you see Gods people shall not onely be glorious within, *as the Kings daughter is glorious within*; but they shall be glorious outwardly. And so much for the first thing, The perfection of the natures of the Saints. Cap. 44. Psal. 42.

CHAP. XLIV.

The glory that shall be put upon the Saints at the Great Day.

SEcondly, the glory that shall be put upon them at the day of Judgement.

First, the glory of the *day* it self shall be *their* glory; for it shall be nothing else, but the solemnity of the marriage of the *Lamb*: Here there is a contract between the *Lamb* and his *Bride*, but the solemnity of the marriage is reserved to that great day, and all the glory of the day shall be to set out the solemnity of it; and God himself shall appear in his glory to make the *day* glorious. As the Parents upon the marriage day, appear in as much glory as they can, that they may honor the day; so God shall appear in his glory in the solemnizing of the marriage between Christ and his Spouse: And as the Bridegroom comes forth in his glory, so Christ will come in his glory, with all his Angels in their glory. As all the servants of the Bridegroom put on their best array upon the marriage day, so all the Angels shall appear

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appear in their luſtre and beauty; and this ſets out the wonderful glory of the Saints that ſhall be at that day, notwithſtanding all the glory of the Father, and Chriſt, and the Angels that ſhall be then, yet they ſhall not loſe their glory. The Stars loſe their ſhining luſtre when the Sun riſes, becauſe their light is nothing in compariſon of the great light; but the luſtre of the Saints ſhall be bright ſhining and glorious, even in the preſence of the glory of the Father, and of Jeſus Chriſt, and of all the bleſſed Angels.

Great things will be done that day; there will be the *Great Supper* that God will make for the ſolemnizing of the *Marriage*, and the great meeting of the Saints with Chriſt: O what ſalutations can you imagine will there be between Chriſt and his members! and being met, the ſentence of *Abſolution* ſhall be pronounced before men and Angels: Chriſt ſhall honor the Saints before all the world, and ſay, *Theſe are they, theſe are the men for whom the eternal counſels of my Father did work to make them glorious; theſe are they for whom I came into the world, and ſhed my blood, and laid down my life; theſe are they in whom I am to be glorified for ever.* Again, the glory of the day ſhall be in ſetting of the Saints with Chriſt upon thrones, in judgement, to judge the whole world, the *Monarchs* and great ones of the earth; and ſo to be honored in the eyes of thoſe that were their enemies, and contemned, and reproached them, and vilified them before; and likewiſe their glory ſhall be in this, to rejoyce in the execution of the ſentence that is pronounced upon thoſe that are condemned. Laſtly, their glory

ſhall

shall be in their glorious ascension with Christ into the highest heavens, ranked in their comely order, with triumph and joy, singing, *Stand open ye gates, and be ye open ye everlasting doors, that the King of glory and all his redeemed ones may come in.* Cap. 44.

Thirdly, the possession of heaven, the Kingdom of heaven shall be theirs, the heaven of heavens; great things are spoken of that; there are these things considerable in it. 3.

First, it is *the third heaven*; there is the heaven, that is the space between the visible firmament and the earth; the second heaven is the Orbes wherein the Sun, and Moon, and Stars are; and then there is an heaven above them, which is the seat of the blessed, which is of an infinite heighth above all: now it as a sweet consideration for the people of God, when you are going out in the evening, and seeing the firmament spangled with the Stars, to have such thoughts as these, What shall one day this body of mine be lifted up beyond yonder place? Though now you lie low in some dark hole, there is a time when God shall lift you up to be above that spangled firmament; that spangled firmament is but the pavement of your Fathers house, it is but the outside; and if the outside and foot-stool of Gods house be so glorious, how glorious is it within? how glorions is the presence Chamber? This world is made for Dogs, for the Enemies of God, and those that are more vile then any creatures: he does not think much to have swine live here, but you do not suffer swine to come into the presence Chamber, or into the Dining-room: now 1. A description of of heaven

Cap. 44. now heaven is the presence Chamber and Dining-room, for that eternal feast to be solemnized in, and that must needs be glorious.

2. Secondly, it is called *our Fathers house:* This is not our Fathers house; though we should be caught up where the Stars are, that is not our Father house, that is but the out-room: Says Christ, *In my Fathers house there are many Mansions:* God was from all eternity a heaven to himself, before the world was; then he created the highest heavens to be the place of his presence, not that he is comprehended there, but that he would have a place for his glory more fully to shine in.

3. Again, it is a place *prepared from the beginning of the world,* and Christ is gone to prepare it *for us:* If there were such a building here, that all the men of the world had been building from the beginning of the world, and they had all the pearls and jewels of the world to set into it, and all the inventions and strength of men and Angels to help them to build, it would be glorious, but in comparison it is but a dungeon to this. The brightness of this is exceeding glorious, says *Chrysostom*; when you see a sumptuous pallace, you look upon it, and are taken with it, but it is but as a dungeon to your Fathers house.

4. The light of *that* shall be of another nature then the light of the world; the light that we have here is a material light, but the whole body of heaven is of an higher nature then the body of the Sun; and there shal be such a glorious presence of God, as there shall need no *Sun*, *Moon* and *Stars* to enlighten it; and then with the brightness of the body of Christ,

Christ, and the brightness of the bodies of the Saints, there shall be a glorious lustre. Cap. 44.

And for the large extent of it: the lowest heavens are but as a prick of the center, in comparison to the starry heaven; and the starry heaven is but as a prick of the center, to the highest heaven. Men boast here, if they have but a few clods of land; as *Socrates* put a scorn upon *Alcebiades* that boasted of his lands, he brought him to the Map of the whole world, and prayed him to shew them there, and there was not one prick vouchsafed for them in it: What is a little *land* to a countrey? and what is a *countrey* to the world? and the *world* is but as a prick to the lowest heaven, and the *lowest heaven* is but as a prick to the starry heaven, and *the starry heaven* is but as a prick to the highest heaven, and the Saints shall possess all that. You that have no possessions here, know there is a possession hereafter, that is more then if you had all the Lands in the world. 5.

Besides, it is of an incorruptible nature, it is *an inheritance incorruptible*: The reason why the heavens, and so the soul is incorruptible, is because it is not made out of pre-existing principles; it was made out of nothing, and nothing but an infinite power can annihilate a thing, as well as make a thing out of nothing. Much is said of that place for the description of it, *Jerusalem* was but a Type of it, and the *Land of Canaan* was but a Type of it, and *Paradise* was but a Type of this glorious place, that is provided for the Saints of God. Let us therefore raise up our hearts to consider of this. And as we read in *Gen.* 13. 14, 15. where God shewed to *Abraham the Land of Canaan*, says God, 6.

Look

Cap. 43. *look Northward, and Southward, and Eastward, and Westward; for all the land which thou seest, to thee will I give it, and to thy seed:* So consider the vastness of the Heavens, and the exceeding extent of them, and consider this is the Inheritance of the Saints.

We know we have an abiding, eternal inheritance; our bodies shall abide eternally, and the Heavens themselves are eternal: this should quiet our hearts, when we finde any discontent in our habitations: it is no matter in what Countrey we are here, there is a glorious Countrey we are going to; Christ our elder Brother is already gone, and hath taken possession of Heaven for us: as if so be there were some great inheritance did befal you here, and you cannot go to possess it; and if you hear one is there for you, who hath taken quiet possession for you, and you shall be sent for in time convenient; will you not be content? So we are not fitted for Heaven, but Christ is gone before to take possession; and within a while we shall go and live with him. The earth is too mean a place for the Saints, and yet the world is not worthy of the Saints of God in a mean condition; then the world shall not be worthy of the Saints in their glorious condition; and therefore there must be a place above the world.

Yet know, Heaven is not enough for the Saints: the Saints of God are of such spiritual raised spirits, as that they cannot be satisfied with any thing, but God himself. Suppose God should cause all the *Emperors* and *Kings* of the world, to come and cast down their Crowns before the Saints, and say, *All these are yours:* An heart that is truly raised, would say

say, *This is not enough*, this is not *God himself*. Suppose God should bring all the splendors of all the creatures in heaven and earth, and they should be cast at the feet of the Saints; they would say, *This is not enough*, for *this is not God*: Suppose God should cause all the glory of heaven, not onely of *Sun*, *Moon* and *Stars*, but of the highest heaven, to be laid before the Saints, they would say, *This is not enough, this is not God.* If all the Angels should come, and say, We are sent to put all our glory upon you, they would say, *This is not enough, this is not God*; and therefore when God hath given them heaven, he must give them himself to, or else they are not happy: And that is the fourth thing. Cap. 45.

CHAP. XLV.

The Saints enjoyment of God to be their portion, their happiness in having his presence.

GOd himself will be the portion of the Saints. *Augustine* says of the happiness of the Saints, *If God gives such good things to wicked men, does he keep nothing for the Saints?* Yes, he keeps heaven it self; but says he, *Surely I speak of too low a thing, when I speak of heaven, he will give himself to them.* Heaven is beautiful, but more beautiful is God himself, the God of heaven: Therefore God must give himself to them, or else their souls are not satisfied. It is a sweet and excellent expression that *Bernard* hath, *Lord, as whatsoever we give unto thee,*

Cap. 45.

unleſs we give our ſelves, cannot ſatisfie thee; ſo Lord, *Whatſoever thou giveſt to us, unleſs thou giveſt thy ſelf, we cannot be ſatisfied.* The Lord ſaid to *Abraham, Fear not, I am thy exceeding great reward*; but ſays *Abraham, What wilt thou give me, ſeeing I go childeleſs.* Surely he had reſpect to Chriſt, or elſe it could not but be a fault, that *Abraham* ſhould not be fully ſatisfied in what God ſaid; for as God does make the Saints to be *his portion*, ſo God is the portion, and the inheritance of *the Saints*. The enjoyment of God is Heaven it ſelf, and therefore in Scripture God is called heaven: *I have ſinned againſt heaven.* In this there are theſe ſeven things: Firſt, the *preſence* of God. Secondly, the bleſſed *viſion* of God. Thirdly, the happy *union* with God. Fourthly, the glorious *communion* with God. Fifthly, the *fruition* of God. Sixthly, the *reſt* that their ſouls ſhal have in God. Seventhly, the *enjoyment of themſelves* in God.

O beloved! for preparation to hear theſe things, that we had ſpiritual hearts, ſays one, *It is not for your carnal, baſe, ſenſual, voluptuous ſpirits to hear of thoſe things:* For thoſe that know no better things, then to eat, and drink, and to be unclean, what is it for them to hear of ſuch excellent things? As for the pleaſures of the fleſh, they do infect and defile the ſoul, and make it unfit for the hearing of ſuch things, we had need of ſpiritual ears to hear them. God ſays to *Abraham* in *Geneſ.* 13. 16. *I will make thy ſeed to be as the duſt of the earth:* afterward in *Gen.* 15. 5. he ſays, *He will make his ſeed as the ſtars of heaven:* The ſeed of *Abraham* are of two ſorts. Some are of the ſeed of *Abraham* that are viſible members of a Church, and yet have *earthly hearts:*

Guliel. Paris. exhorting to *ſobriety*, if we would underſtand the happineſs of the Saints in heaven; and in weighing againſt the pleaſures of the fleſh, ſaith, *Iſta enim ſunt quæ ſubvertunt, inebriant, captivant, maculant, obtenebrant, deprimunt & abſorbent mentem humanam & palatum ejus inficiunt, & transvertunt.* Tractat. de retributionibus Sanctorum.

hearts: but there are others of his seed, and they are as the *stars of Heaven*, of spiritual hearts: now as we are of the seed of *Abraham* outwardly in profession, let us not be of that seed that are of the dust of the earth, onely fit to hear of earthly things; but let us shew that we are of the seed of *Abraham*, that are as the stars of Heaven, and shall hereafter come to enjoy the God of Heaven.

For the first, the presence of God, that glorious presence that the Saints shal have of God in Heaven, is a great part of their happiness: Heaven, it were not Heaven without the presence of God: The presence of God in the most miserable place that can be, were a greater happiness then the absence of God in the most glorious place that can be. *David* would not be afraid, *though he walked in the valley of the shadow of death*, so that *God were with him*, *Psal.* 23. *Luther* would rather be in Hell with Gods presence, then in Heaven God being absent. If the presence of God takes away the dread of the shadow of the valley of death, and makes Hell to be more desired then Heaven, what will the presence of God make Heaven to be? The three Children in the fiery furnace with Gods presence were happy: how happy then are the Saints with Gods presence in Heaven? The Saints desire Gods presence even when he is angry, they are loth to be out of his presence then. It is very observable that we have recorded of *David*, *Psal.* 51. *ver.* 9. he cryes to God to *hide his face from his sins*, for Gods face was then an angry face against him: yet *ver.* 11. he cryes again, *Cast me not away from thy presence*; he was not willing to be out of Gods presence howsoever, upon which St. *Augu-*

Malim praesente Deo esse in Inferno quam absente Deo in Cœlo Luth in Gen. cap 30.

Quid tibi debebitur primi lux, cum illam loco suo vileris.

Cap. 45. *Cujus faciem timet ejus faciem invocat.*

ſtine hath this expreſſion, *Whoſe face he fears*, even *his face he invocates*. God made rich promiſes to *Moſes*, yet he could not be ſatisfied without the preſence of God: *If thy preſence be not with us, bring us not hence.* And the Apoſtle, when he would ſet out the miſery of thoſe that are damned, in 2 *Theſſ.* 1. 9. ſays the Text, *They ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord*; now the preſence of God muſt needs be the happineſs of the Saints.

1. Firſt, becauſe this muſt needs draw out all their graces, in all the ſweet ſavor of them, *Cant* 1. 12. *While the King ſitteth at his table, my ſpikenard ſendeth forth the ſmell thereof*: As it is with the Sun, it draws forth all the vertue that there is in the plant, and makes a ſweet ſavor in things; ſo the preſence of God muſt much more draw forth the fragrancy of all the graces of his Spirit, in the ſouls of his Saints.

2. Secondly, the preſence of God muſt needs quicken all the comforts of the ſouls of his people, and keep them always in vigor and activity; for as we know, the Sun it does quicken things that lay dead; ſo the preſence of God hath a wonderful quickning power, it keeps the comforts of Gods people freſh, ſo long as we have the preſence of God, all our comforts are green and lively. The Saints in heaven have always the preſence of God, and therefore their comforts are always vigorous and lively. When they ſhall be preſented faultleſs before the preſence of his glory, it ſhall cauſe *exceeding joy*, *Jude* 24. the word there ſignifies, *leaping*, *ſpringing*, *exalting joy*.

ἐν ἀγαλλιάσει.

3. Thirdly, the preſence of God in heaven ſhall be the

the accompliſhing of all that ſweet and good that ever they have had in Gods preſence in this world; they have had by pieces, many ſweet manifeſtations of God unto them; but often God hath been abſent, and they have been fain to ſeek for their Beloved; but now all thoſe pieces (as we may ſo ſpeak) which they have had, ſome at one time, and ſome at another, ſhall be all joyned together; and they ſhall have the accompliſhment of all in one, and the perfection of all in one, and ſo for ever enjoy it. Cap. 45.

Fourthly, the preſence of God muſt needs fill their ſouls and bodies with glory, for it fills the heaven with glory; much more it muſt needs fill an immortal ſoul with glory, becauſe that is more capable of glory then the heaven: If the Sun can put a glory upon theſe poor dark creatures here below, much more can the preſence of God put glory upon the glorified bodies and ſouls of the Saints. 4.

Further, the preſence of God muſt needs be very glorious unto the ſouls of the Saints, in regard of the maner of the bringing into Gods preſence, for they ſhall be brought into it by the hand of Chriſt the Bridegroom; he ſhall, as it were, take the Saints by the hand, and lead them to the Father; he ſhall ſay, Come now, I will ſhew you my Father that I have ſpoken ſo much of to you before, to that end that the Father may delight in you. As ſuppoſe the Prince were married to one, and upon their marriage he takes his Spouſe by the hand to lead her unto his father, to that end his father may take notice of her, and manifeſt reſpect unto her; ſo this coming into the preſence of God ſhall be by the hand of Chriſt. There is a glorious leading 5.

Cap.45. of our souls into the presence of God in this world, *Eph.*3.12. *In whom we have boldness and access*; the word signifies, *A leading by the hand:* and in *Canticles* 1.4. it is said of Christ, *That he brings the Spouse into the Chambers*: He brings the *Church*, the souls of his people into the Presence-Chamber, and that makes the presence of God sweet unto the Church: but hereafter there shall be a more glorious leading of the Saints unto God by Christ, how much more shall the presence of God be sweet unto them then?

6. Sixthly, what a blessed security must there needs be to the souls of the Saints in the presence of God: To be under the shadow of the Almighty is a secure condition, to be hid in the secrets of Gods presence is a secure condition, but to be in the glorious presence of the Almighty, as it shall be in heaven, O the happy security then! A childe when it is gotten into the presence of his father or mother, thinks it self safe; the Saints then that shall always be in the presence of God, must needs be in an happy security.

7. Lastly, hence will follow an holy boldness: the Saints of God shall stand in the presence of God with an holy boldness, they shall have nothing whereof they shall be ashamed: though the light of God shall shine most gloriously upon them, yet it shall not discover any thing in them that shall cause any shame or fear in them. It is the promise of God to the diligent, *They shall stand before Kings*: Those that are now diligent in making their calling and election sure, in providing for their eternal estate, this is the blessing of them, they shal stand before the King of glory, before the King of heaven with an holy boldness:

boldneſs: And this is the firſt thing which the Saints ſhall have in having God to be their portion, The preſence of God. Cap. 46.

CHAP. XLVI.

The happineſs of the beatifical viſion diſcovered.

SEcondly, they ſhall have the Beatifical Viſion of God, we ſhall be where he is, and we ſhall ſee his face. Says Chriſt, *Father, I will, that thoſe which thou haſt given me, be where I am,* that is a bleſſing; but in *Rev.* 22.4. it is ſaid, *They ſhall ſee his face,* and that is more, *They ſhall know as they are known,* 1 *Cor.* 13.12. It is the promiſe of the *pure in heart,* that they *ſhall ſee God:* 1 *Iohn* 3.2. *Behold, now we are the ſons of God, and it doth not yet appear what we ſhall be, but we know, that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* It is the happineſs of the *Angels* that they behold the face of God; ſo it ſhall be the happineſs of the Saints to behold the face of God in heaven: *As for me, I will behold thy face in righteouſneſs, I ſhall be ſatisfied when I awake with thy likeneſs, Pſal.* 17.15. and ſo we may have the help of divers Scriptures to ſhew, that this is the happineſs of the Saints. The glory of this may appear in theſe particulars: Mat. 5.8. Mat. 18.10

1. Firſt, to ſee God as the *firſt being of all,* or the principle of all good, is a moſt bleſſed thing, to ſee *Adam* the firſt father, or *Eve* the firſt mother of mankinde, or for a childe to ſee his father, or mother, out of whoſe loyns and bowels he came, whom he hath

Cap.46. not seen in many years, this is a joy and comfort; but to see the Creator, the first Principle of all things, that must be a great, an infinite contentment; and to see him that hath done all the good in the world, hath much satisfaction in it. We would rejoyce to see a man that hath been an instrument to do great things in some Countrey, as the King of *Sweden*, or the like; but to see God that hath done all the great things in the world, what a blessed joy and contentment will that be? The rational creature does naturally desire to know the causes and principles of things, no other creature looks at the principles and causes of things, but the rational creature. If other creatures may have that which is suitable to sense, they look no farther; but a rational creature cannot be satisfied in whatsoever it hath, unless it knows something of the principles and causes of the thing it hath, and when it knows the cause of one thing, it would know the cause of that, and nothing will quiet it till it comes to see the cause of all; and when it comes to know that, it hath full contentment: *Shew us the Father, and it sufficeth.*

2. Secondly, they shall see God in his *unity*; whereas now we understand God onely according to his several Attributes, as the manifestation of the *Infinite Simple*: First, being in one way we call Power, in another way we call Mercy and Bounty, in another way Justice, and so we apprehend God according unto the several Attributes that God hath manifested himself in; whereas there are not many things in God, but all those several Attributes that we apprehend diversly, are but one excellency in God:

as

as one beam of the Sun shining through a red glass, causes a red reflection; and the same Sun shining through a blue glass, causes a blue reflection; and so the same excellency of God shining one way, and working after one maner, we call by one name; and the same excellency of God working another way, we call by another name, and yet it is all one in God; and though we cannot apprehend it now, yet we shall see God in his unity afterward. Cap. 46.

Thirdly, we shall see God in the *Trinity*: though there be but one God, yet there are divers persons: to see how the Father begot the Son, and how the Spirit did proceed from the Father and the Son, and the difference between the procession of the Spirit, and the generation of the Son; the sight of God in the mystery of the Trinity, is a most glorious thing. 3.

Fourthly, we shall see God in his *glory*, in *Isa.* 33. 17. there is a promise, *They shall see the King in his beauty*, or in his glory; there is a great deal of difference between seeing the King at an ordinary time, and seeing of him when he is in his Robes, with his Crown upon his head, and his Scepter in his hand, and set upon his Throne, with all his Nobles about him in all his glory: so God does manifest himself a little now, but this is not all that he does intend: and for to see God now as he does manifest himself, is somewhat, but to see God in his greatest glory that ever he shall manifest himself in, that must be a great happiness. 4.

Fifthly, to see God in his *eminency*; that is, they shall see how all excellencies that are in the creature are eminently contained in the absolute perfection of 5.

Cap. 46. of the Divine nature; all the good that is in the effect, is in the causes, and the good of those causes in their causes, and so at length they come to the first principle: so all the good that we can see in all objects that give content, we may see all eminently in God, and see God in all. The latitude of the object of mans understanding, is such, as it comprehends all beauty, all excellency, all truth in it, and therefore cannot be satisfied till it sees into all; in God it findes all united, and therefore in him onely it findes blessednes: it is eternal life to know him.

6. Sixthly, they shall see God as he is, 1 *John* 3. 2. now there is a great deal in that to see God as he is; and for explication of that, there are these five branches.

1. That is first not to see him onely negatively, that is, not to see him as he is: the most that we see of God now, is by way of negation, rather then any positive sight; when we say of God he is incomprehensible, that is, he is such a God as cannot be comprehended, that's but negation: when we say of God that he is infinite, that is, such a God as hath no bounds of his being, this is stil a negation, to say what God is not: and when we say God is a spirit, though the expression seem to have an affirmation in it, yet it is but the apprehension of God rather by negation, that is, that God hath no bodily substance in him; for to speak properly, God is not a Spirit; but only that is the most excellent thing that we can conceive of, and by way of negation, that he is no body, and is invisible, one that we cannot see, and feel, and the like: when we say he is holy, he hath no spot of sin, this

this is by way of negation, but now in Heaven we shall not see God onely by negation, but we shall see that positive excellency of God, we shall see him as he is. Cap. 46.

Secondly, we see God much by relation unto other things; as when we speak of God, and would open the excellency of God, we say, God is the King of Heaven and Earth, and our Father, and the Father of our Lord Jesus Christ, and Creator and Governor of all things, and these are but relative expressions, and a great part of our knowledge of God is by way of relation; but hereafter we shall see him as he is. 2.

Thirdly, you shall see God as he is, not by framing any representations of him in our mindes; there shall be that immediate presence of God to the minde, that there shall not need be any representation, that we now form in our mindes; as in the sense of Seeing, the object of the eye being absent from it, there must be a species to represent it: so there are some kinde of representations of God to our understandings here; but there shall be that immediate union with God in the understanding, that there shall need no kinde of representation of God, but we shall see him as he is. 3.

Fourthly, we shall see him, not in his effects in the creature; the greatest part that we see of God now, is in his effects, and not as he is in himself, we do not see the face of God, but his back parts. We look upon the Sun, and there we see somewhat of the power of God, but it is but the effect of Gods power, and not Gods power it self; and when we look upon the world, we see much of Gods wisdom, we 4.

Cap.46. we see the effect of Gods wisdom, and not the wisdom of God it self.

5. Fifthly, we shall see God as he is distinguished from all creatures; here now we see almost nothing of God, distinguished from created things. Say what you will of God, that he is a Spirit, that he is a created thing, that he is wise, or holy, or just, or merciful, there is somewhat of all these in the creature, onely he is infinitely above all, and that is by way of negation. But we do not see him in that positive excellency which does difference him from all created things; but now it will be a blessed thing to see God, as he is differenced from all created things, to see him as he is.

6. Sixthly, the Saints shall see the counsels of God, and all the ways of God, what have been, and what shall be to all eternity about election; what his counsels were about creating of things, before they were created, and what the workings of his counsels were about the several ways of his providence, before there was any manifestation of them in his creature; and so all his counsels about rejection of so many thousands of men and Angels. It is an expression of S. *Augustine*, We shall see the reason why one is reprobate, and one elected; why one is rich, and one is poor: we do not see the reason now, but by seeing God we shall see all things that may make for our happiness: we shall know all the works that ever God did, and that ever he will do to all eternity. It is a great thing for a man to know what is done in his generation: but to know all the ways of God since the beginning of the world, must be a glorious sight. It is not yet Six thousand years since

since God did any thing out of himself, and what is six thousand years to eternity? and if God have done such great things in *Six thousand years*, what may God do in the next Six thousand years, and so in the next, who now can tell? A Workman doth his meanest works at first, and this world is but the beginning of Gods works, and for a creature to see what God shall thus work for ever, is an infinite blessed thing. Cap. 46.

The seventh thing, wherein this blessed vision of the Saints appears, is, that they shall look upon all the ways and works of God, as to see their happiness consisting in them: there is a great deal of difference in seeing an object that is excellent in its self, and to see an object that is excellent, wherein consists my happiness. As in riding over a Land, one that is a Stranger rides over it, another that is an Heir; the Stranger rides over it, and takes delight to see the Trees, and Fruit to grow; but the Heir looks upon it after another maner, as the Land for which my Father laid out much, and all to enrich me, as the Land that is mine Inheritance: so, were it that we were but admitted to this glorious sight of God, meerly to have the view of God, it were a great priviledge to the Creature, but to see all the shine, and all that excellency that is in God, is to make me happy; and all the counsels and ways of God are working for my happiness and glory, this is blessedness indeed. There is difference between a *Stranger* looking upon the King, and the *Queens* looking upon a King. A Stranger may see Beauty and Majesty in the King; but the *Queen* looks upon the King, and his Beauty and Majesty 7.

Cap. 46. majesty, as her own; and so the souls of the Saints shall see all in God as their own, to make them happy.

8. Eighthly, the blessedness of the sight of God consists in this, that it shall be a transforming sight, such a sight of God, as shall be a transforming, perfecting sight, not onely a perfect sight, but a perfecting, transforming sight: The light that shall come from God upon the minde, shall perfect the minde, and transform the minde into the same likeness with God: It shall not be a meer notional sight; as men may speak much of God, and have a notional vision of God; but there is a great deal of difference between the notional vision of God, and the Deifical vision of God; for it is not only beatifical, but Deifical, for it does transform a man into the likeness of God. A deformed man may see a beautiful object, and that sight shall not make him like that beautiful object; but the sight of God shall make the soul glorious, as God is glorious, as you shall have it in 1 *Iohn* 3.2. *We shall be like him*: what is the ground? We shall see him as he is.

9. Ninthly, the sight of God will be a full sight, a sight whereby the minde shal be raised to that heighth of excellency, as it shall be able to see God in his excellency: we cannot look upon the Sun now in its excellency, if we will see the Sun, we must see in its reflection; but the understanding of the Saints shal be raised to that heighth, that they shall be able to look full upon the face of God, and this will be the reward especially of Faith; for those that are godly do believe above reason. Now because the Saints are willing to fear God so far, as to captivate their reason,

son, and to believe upon bare testimony above reason; therefore hereafter God will give them this rereward, to see things fully, and the reason of things. Cap. 46.

Again, it shall be such a sight of God, as shall be without any discourse, or labor, but there shall be the present vision of God, at the opening of the eye. We are glad if we can come to understand the creature with labor; but to come to understand God the Creator without labor, is a great happiness. 10.

Again, to have the sight of God so, as never to lose it, that addes much to the happiness of the Saints: To have but one glimpse of the face of God, though it were gone presently, it were a great happiness, beyond all that the world affords, but God shall not onely pass by, but stand still: so as the soul shall never lose the sight of God, but it shall have it to all eternity, and the eyes of the soul shall be eternally opened to see God. If a man looks upon a delightful object, he is loth to have the eye drawn from it; you shall never have your eye drawn from God. 11.

Further, in the sight of God you shall see all things that do any way concern your selves in ordering of you to all eternity: and this is made by some the ground, why it is impossible for the Saints in Heaven in the least degree to fall there; because they shall have a continual view of God, and in him see fully all circumstances of all actions, and all things that any way do or shall concern them to all eternity. For there is no falling, or declining from God, but it comes at first from some 12.

*error

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* *Beatus semper videt in Deo omnes res & actiones ad se pertinentes; & omnes circumstantias quæ possunt voluntatem rectam offendere, & ad malum inclinare, est enim principium Beatitudinis, non posse voluntatem peccare nisi præcedente aliquo defectu in intellectu practico, vel speculativo errore, vel inconsideratione. Quia ergo illa visio excludit omnem defectum, tum erroris, tum considerationis circa res agendas ideo facit voluntatem impeccabilem.* Suarez. de Beat. Disp. 10. Sect. 1. N. 6.

* error in the *theoretical* or *practical* work of the understanding, or in some inconsiderateness; but there cannot be the least error in the minde, or the least inconsiderateness; because the soul shall be so fully taken up with the sight of God: what an infinite delight must this needs be? It was the desire of a Philosopher to see the nature of the Sun, though it were to be burnt by it, he could be content; so if God should grant us this happiness, *You shall come to see me, but the sight of me shall destroy you*, this were a desireable thing; but to have a sight of God that is a perfecting sight, and such an excellent and glorious sight, in which our happiness shall consist for ever, how glorious must this needs be?

Lastly, to see God in our selves: It is an happiness to see God in the Creature, but much more to see God in our selves: the chiefest of the glory of God, next to that which appears in Jesus Christ, shall appear in the Saints, and the chief excellency of God that the Saints shall see, shall be within themselves: they shall see more of the glory of God within themselves, then in all the Heavens besides. The Heavens are glorious now, the Sun, Moon, and Stars are glorious; but to see the highest Heaven, that were more glorious. But the meanest Saint of God in Heaven, shall see more of God, and of his glory in himself, then does appear in all the Heavens beside, and then much more then does appear in all the World. We might make it out, there is more of the glory of God in one Saint, then in all the Heavens and Earth besides; for the Heavens and the

Earth

Earth are but Gods foot-stool, not his image, but the Saints of God are are his image, and this shall be their happiness, to see the glory of God in themselves. A man may delight to see beautiful colours, but you take more delight, if you can by looking in a glass see your selves beautiful, and see those beautiful colours in your own clothes; but if we could have the glory of the Sun, and the Moon, and all the creatures in heaven shining within our bodies, that would be counted glorious indeed; but to see the divine excellency, and the top of the divine excellency of the infinite God shining within us, this will be a mighty happiness. Base sensual carnal hearts think there is no content but in satisfying the flesh. What sweet and content have many, but in their eating and drinking? and their pallate is pleased, and in that their other senses are satisfied, and they think this is the excellency of man: But take a schollar, that hath but the exercise of his understanding to finde out truths, and those things that are suitable to the rational part, and he sees more excellency there, then in any sensual thing, and he can scorn sensual delights. If there be so much content to the minde in viewing the things here, what content will there be to the minde in beholding God, and his glory? There are two reasons of content in seeing things; In regard of the *object, or in regard of the act of seeing it self. Let the object be what it will, there is delight in the act of seeing and understanding: For a man to understand that which is evil, it gives delight to the minde, and it is one of the perfections of God that he understands evil as well as good, so that there is content and delight in the act

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* *Visio est delectabilis dupliciter; uno modo ex parte objecti in quantum id quod videtur delectabile est, alio modo ex parte visionis in quantum ipsum videre delectabile est: delectamur enim cognoscendo, mala, quamvis ipsa mala nos non delectent: quia ergo visio beatifica est perfectissima, idcò utroq; modo delectabilis est.* Tom. Aquin.

Cap. 46. of seeing, though there be no delight in the object: but when the object is pleasing too, that addes much to comfort and delight, therefore content in the sight of God must be the highest content, because there is the highest act of understanding, and the highest object to see that can be.

And thus I have endeavored to open unto you the second blessed thing that the Saints shall have in Gods being their portion, they shall see God. *Blessed are your eyes,* says Christ, *That you see those things that you see; and blessed are your ears, that heard those things you hear:* So, blessed are the eyes of Gods people that do see any thing of God here, and hear any thing of God here; but blessed are the eyes that shall see God hereafter. That which I labor for in pressing these things, is to take off your hearts from these things below, and that you may see what you are capable of; and if your hearts be mad upon your sins, and you will perish, you shall know what you lose: me-thinks if men did know what they lose by their sin, they would cast it off with indignation, and therefore when your sin comes and tempts you, say, What, shall I lose all this for such a way of sin?

CHAP.

Chap. XLVII.

The bleſſedneſs of Union with God.

THirdly, they ſhall have *union* with God. Sight is higher then preſence, and *union* is higher then ſight. *John* 17. 21. Chriſt prays to his Father, *That they may be one in us, as thou art in me, and I in thee.* For the opening of this union with God, you are to know that there is firſt an union that God hath with all creatures in general. Secondly, an union that he hath with the humane nature of Chriſt. Thirdly, the union that he hath with the Saints. Firſt, the union that God hath with all creatures in general, and that union is twofold: An union of dependance; or an union of his immenſe preſence: Of dependance, becauſe all creatures in the world depend upon God for their being, and continuance of their being every moment, therefore there muſt be an union of God with them; for if the union of dependance were broke, evey creature would fall to nothing. As the beams of the Sun have an union with the Sun, and the beams could not continue if they were not united to the Sun; ſo all the creatures have an union of dependance with God, without which they cannot continue. And then the union of immenſe preſence, that muſt be, becauſe God is in every thing, and every where; there is not the leaſt ſpire of graſs or ſtone, but there is a way of Gods immenſe preſence in that. Secondly, there is another kinde of union that God hath with the humane nature of Chriſt, and that we call an hypoſtatical union: for the humane nature, and the divine na-

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Cap.47. ture to be united in one person, this is that the Saints and Angels of God shall be adoring God for to all eternity; that ever there should be such an union between the Deity and the Creature, that if it were not revealed to us in the word, it were impossible to be imagined by any creature. It is a great work of God to unite an immortal soul with such a base creature as our flesh is into one person; I do not know any one work of God in creation so great as this, and this is to be admired at: but if this be so great a work to unite a rational immortal soul into one person, with a corruptible piece of flesh, then to unite mans nature into one person with the second person in Trinity, this is a great work.

3. Thirdly, there is an union of God with the Saints, and that is in this World, or in Heaven. In the World, there is a fourfold union that God hath

1. with the Saints. First, there is an union of the inhabitation of the Spirit; for the Saints of God in this World, are the Temples of the Holy Ghost, and the Spirit of God is said to dwell in them; and so there is a glorious union by the inhabitation of

2. the Holy Ghost in them. The second union that the Saints of God have in this world, is the union of similitude; the Saints are like God here in some measure, they have the image of God stamped upon them, God sees his face in the Saints. The brightest glass in the world to shew Gods face, is the souls of the Saints; and there is not onely some likeness of God in the Saints, but the likeness of God in his very life. A glass may represent my image, but that image hath not that life that I have, but the image of God in the Saints, does not onely represent

present God, but they have the life of God: those that are converted live the life of God, and by sin we are estranged from the life of God: they work as God works, God understands himself the highest and infinite good; and God wills himself as the highest and infinite good; these are the chief actions of Gods life. Now the Saints of God live this life, they in their measure do here understand God, as the highest and infinite good, and do will God as the highest and infinite good. A third union that the Saints have with God, is a union of love; love is an uniting grace, and there is a most entire love between God and every Saint, and so their hearts are close united, and mingled by love.

Again, in this life there is a *mystical Union*, and that is an union higher then any other; an union with Christ, being made members of the Son of God, and so they come to have union with the Son of God, according to that expression, in 1 *John* 1. 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Iesus Christ.* There is a mystical union between us and Christ, and so we come to have union with God the Father also, and to be joyned to the Lord, we are one Spirit with him. * Now for the union that the Saints have with God in Heaven, there are many intricate notions that some of the Schoolmen have about this; as, that the soul shall be turned into the same *Idea* that God made it of; and that there shall be an *Illapsus* of God into the soul; but we must know there can be no union with God,

* *Impossibile est Deum uniri speciali modo substantiæ animæ nostræ nullo interveniente domo, vel effectu creato, quem Deus in anima efficiat, ratione cujus dicitur specialiter esse in illa, essentiâ Divinitatis intimè. Est in essentia anime vi immensitatis*, now this presence of God cannot be greater or less, *sed solum ratione alicujus novi effectus*, Suar. tract. de beat. Sect. 1.

Cap. 47. but it must be by vertue of the influence of some good from God; for speak of what union you will, God cannot in his Essence be more present with the creature then he is here, but onely in regard of some manifestation, or communication of himself, in some gift or good thing; but certainly, there will be a wonderful glorious union between God and the soul in Heaven, and that upon these four grounds.

First, there is not such distance between God and the soul, but that it is capable of union with God. One would think how is it possible that God should be so united to the soul, being there is such an infinite distance between God and it: but there is not such an infinite distance between God and the soul of man, as that there should not be a glorious union between them: there is a great deal of likeness be-

1. tween God and the soul; First, in the spirituality,
2. God is a Spirit, the soul is a Spirit. Secondly, in
3. immortality, God is immortal, the soul is immortal. Thirdly, in the high excellency of God, the understanding and will, the soul is endued with understanding and will; the perfection of God as we can conceive, is his understanding and will; and so it is
4. in the soul. Fourthly, in the several operations that the soul hath; and herein there is more likeness between God and mans soul, then is between God and Angels, in that one rational soul should perform so many works, as the same God, the same Excellency, working upon the creature, works in one thing one way, and in another thing another way; so the soul represents God in this, in that one rational soul hath such variety of workings in the body, for understanding, for sense, for vegetation, which Angels have

have not. Again, the soul resembles God in the infiniteness; the soul is not onely infinite in duration, but in regard of the infiniteness of the working of it: and here is a mighty difference between the soul of man, between rational creatures, and all other creatures: for the sensitive creature that onely works about some particular thing that concerns its own preservation, and its own good within its narrow compass, but the object of mans soul is universal, infinite: it is not any particular truth, that will satisfie the understanding, let there be never so many truths revealed, yet the understanding desires infinitely more; if there be any truth that is not revealed, it would have that. Let* the sense have some particular object before it, suitable to sense, it looks no further; as if the eye have colour, it goes no further, nor the ear goes no further then sound, but the understanding hath desire to all truth: And so for good, the sensitive creature hath no desire of good, but onely that which does preserve sense, but the will of man is for good in general: and this shews how capable the soul is to be raised to such an excellency, as to have communion with God: if we knew what our souls were capable of, we would not think we could satisfie them with such things as bruit beasts are satisfied with. Secondly, there may well be a glorious union between God and and the souls of the Saints, because God shall see nothing but himself in the souls of the Saints: now when God shall see nothing

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* *Impossibile est sensum corporeum elevari ad Deum, prout in se est, quia nullo modo comprehenditur Deus sub objecto ejus; hâc enim ratione non potest visus elevari ad percipiendum solum, nec auditus ad percipiendū colorem & sic de aliis potentiis, in quo multum differt intellectus à sensu; nam intellectus absolutè continet Deum sub objecto suo; & ideò elevare potest ad percipiendum illum perfectius, quàm naturaliter posset; quia tota illa elevatio est intra latitudinem objecti intellectus,* Suarez. de Beat. Disp. 6. Sect. 3.

Cap.47. but his own in such a creature, this is a full ground of Gods near and most glorious union with it: as when a man comes to see in another much of his own, his heart is united to him; things that are of a like nature do unite: Bring an hot fire-brand to the fire, and it does unite presently, because the fire does finde something of it self there; if there were some moisture in the brand, it would not so fully unite: And so here we cannot have full union with God, because though God sees somewhat of his own in us, yet there is a great deal in us, that is not Gods: but when we shall be wholly free from sin, and God shall see nothing but his own in us, that must needs be a ground of a most glorious union.

3. Thirdly, in Heaven there shall be nothing in God, but shall be suitable to the nature of a glorified Saint, and suitableness is the cause of union: if there be not a suitableness, there cannot be union. There cannot be suitableness between God and other creatures; but between a glorified Saint and God, there shall be an infinite suitableness, and therefore

4. an infinite glorious union. Again, there shall be an infinite inflamed love; here is an union of love, but in Heaven there will be a further degree of love, and love being enflamed, there must needs be a most glorious union.

5. Fifthly, if you consider what the bond of connexion of the soul and God together is, namely, the mediation of the Son, the second person of the Trinity, there must needs be an infinite close and glorious union of the Saints with God. This vision and union with God, is enough to cause the souls of Gods

Gods people to be so satisfied, as to say, Let all things be taken from me, it is enough; I have somewhat of Gods presence here, but I shall have the glorious presence and vision of God, and union with God hereafter; and though my eyes should never see good day after, or never see comfortable object in the world, this is enough, I shall see God, and have full union with God: Though there be a separation between me and all temporal comforts in the world, though God should rend this creature or that creature, the dearest husband, or the dearest wife, or the dearest comfort in the world, and those things that my soul do most cleave to here, from me; yet it is enough that God and my soul are somewhat united, and that God and my soul shall have a glorious union hereafter. O that God would raise our hearts to these things, that we may know what is the business we have to do in the world: If you do not know these things shall be your portion, never give satisfaction to your selves in the flesh, till your know these things shall be your portion.

CHAP.

CHAP. XLVIII.

The bleſſedneſs of communion with God.

NOw we come to the fourth thing, *Communion with God*, and this is more then the other three things. Union is the ground of communion; communion is that which riſeth from both parts being united, and the Saints ſhall have a glorious communion with God and the Trinity; in this life there is a communion that the Scripture ſpeaks of, that we have with God the Father, and the Son, and the Spirit, 1 *John* 1.3. *Our fellowſhip is with the Father, and his Son Jeſus Chriſt*; and in 2 *Cor.* 13.14. *The communion of the Holy Ghoſt be with you*, ſays the Apoſtle; ſo that there is a fellowſhip with the Father and the Son, and communion with the Holy Ghoſt; but certainly, it ſhall be another maner of communion that the Saints ſhall have with God in the world to come. Now this communion, it ſtands either in regard of the work of God, upon and towards the Saints, or the work of the Saints upon and towards God; for communion is on both ſides, and that in theſe four things: Firſt, in the delight they have one in another. Secondly, in wiſhing all good to one another. Thirdly, in the communication of themſelves one to another. Fourthly, in the bleſſed familiar converſe that they have one with another.

1. Firſt, communion conſiſts in the delight they have in one another: There is a full, actual, mutual, everlaſting delight between God and the Saints in heaven: Firſt, there is a delight: Secondly, full: Thirdly,

Thirdly, actual: Fourthly, mutual: Fifthly, everlasting. Cap.48.

First, there is a delight: God here rejoyces in them, the Scripture says, *He rejoyces in the habitable parts of the earth, and his delight is with the sons of men, Prov.*8.31. why does God delight in the habitable parts of the earth? there are other glorious works of God that are not in the habitable parts of the world; but God delights in the habitable parts of the world, because there are rational creatures there; but he hath more delight in his Church in this world, then in any other part of the habitable parts of the world; as *Isa.*19.25. *Assyria is the work of Gods hands, but Israel is his inheritance*; but there will be a delight far higher: The delight that God hath in heaven it self, is in regard of the Saints that are there, without which heaven were not heaven.

First, it is delight in their persons, God takes infinite delight and content in the persons of the Saints; howsoever their persons are mean here, yet as they shall be hereafter, God will take an infinite delight in them. 1.

Secondly, he delights in conferring blessednes upon his people; there is much delight in the communication of good, as well as in the enjoyment of it: what good hath a man who hath a great estate more then another, but that he may communicate more good then another. 2.

Thirdly, he delights in the glory that he hath conferred upon them: As those that have true communion one with another, delight in any good that one another hath, God delights in the glory that is in his Saints, and takes much pleasure in it, his soul is satisfied in the glory that he sees upon his own people, and that 3.

because

Cap. 48. because he loves them: The former arose from the pleasure in himself in the act of communicating; this from the love to his people, to see their good.

4. Fourthly, God delights in their presence to have them with him, and by him, as the Father delights in the presence of his Children to have them round

5. about him. Fifthly, God delights in their love, that he hath these creatures to love: as a man delights to have love from others; What pleasure could a man have in all the world, if none loved him? If he should live in a Family or Town, and none loved him, he could have no pleasure in his life; but if a man live where he is loved, it makes up a great many wants, so God is not contented in any thing else he hath to delight himself in, but that which must make up all, in that he hath his people to

6. love him. Sixthly, God delights the more in his own glory, because his Saints are partakers of it; it is so much the more sweet unto him, because they have a share in it; thus it is between entire friends, who have intimate communion one with another, their own happiness pleases them the more, because the other hath a part in it.

2. Secondly, it is a full delight that God takes in his people: It is said of his people in this world, in *Zeph.* 3. 17. he will rejoyce over them with joy and with singing; the delight that God hath with his people in Heaven must needs be full: First, in regard of the near relation that his people have to his Son, and because he takes such infinite delight in the Son; and they being one with him, thence flows that full delight. Secondly, because he shall see so much of his own Image; now that is infinitely delightful: that

that is the reason why the father or mother does delight in their children, because they see themselves in them: so God shall see himself in his people, and that will cause full delight. Thirdly, because of the glorious works of God upon the souls of his people, because he shall see his own handy-work to be so glorious and full in them. As a man that makes a work that is very curious and glorious, he takes abundance of delight to look upon it; and if the work be full and perfect, then his delight is full and perfect. Now the great work of God is in the glory of the Saints: God loves to look back to the creatures, therefore when he had made the world, he looked upon what he had made, and saw it was good: As a workman when he hath brought his work to some perfection, he will look upon it: Now when God shall see what he hath done, in raising such a poor worm to such high excellency, God will take full delight in viewing this full work he hath done. And this is more then all the former; for besides the delight in the act of communication and delight, because of the love to those to whom good is communicated: This is the delight in his own work, done in the beholding the beauty and glory of it. Fourthly, the delight of God must be full, because in them God attains his highest end, the highest end of his greatest design, the highest end of his deepest councels, the highest end of his most glorious work: It is a great delight to a man when he goes about a work, if he have his end; though a man have some benefit by his work, yet if he be crost in his last end, all his joy is taken away; and this is the evil of sin, sin seeks to cross

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4.

Cap.48. croſs God in his higheſt end that he aims at, but the Saints in heaven ſhall give God his full end: God ſhall have the higheſt end that he did aim at, he ſhall ſee it accompliſhed and fulfilled in them; now thoſe objects in which Gods higheſt end is fulfilled, he muſt needs take delight in, and that ſhall be in
5. the Saints. Again, the delight of God muſt be full, becauſe God hath no other object, but rational creatures, Angels and Saints to let out his delight to; if God does take any delight in any creature here, it is in order to the Angels and the Saints: Now when God hath no other object to himſelf, and his Son, and his Spirit, to let out his delight unto, but the rational Creatures, Saints and Angels, joyned in one (for the Lord Chriſt ſhall be the head of the Saints and Angels) ſurely his delight in them ſhall be full.

3. Thirdly, this delight ſhall be actual, and that is neceſſary to communion; for though there be delight, yet if it ſhould lie dead in the habits, there is no communion: If two friends have habitual delight one in another, they are not ſaid to have communion, but when it is actual, ſo this delight ſhall be actual; the nature of delight is to be lively and active, even in us, though it be but an affection in us; but God being a pure act, there will be an infinite activity in his delight, and it is always vigorous and freſh, ſo as God ſhall make the ſouls of his people to be ſenſible of the activity of his delight.
4. Fourthly, this delight ſhall be mutual, it ſhall be on the Saints part, as well as on Gods part. As God delights in the perſons of the Saints, ſo they delight in God himſelf, not in that they receive from God, but their greateſt

greateſt delight is in the being of God himſelf; and as God delights in their glory, ſo they do delight in all the glory of God, in eſſential glory that they ſee in God, and in all the glory that is reflected upon God by his creatures; and they delight in his preſence in being with him, and in his love, and in that they can give any glory to him; they delight in all they have, more becauſe God hath glory by it, then in that themſelves are bleſſed in it. And it is full likewiſe; the delight of the Saints of God is full, as well as the delight of God in the Saints is full; and that for the very ſame grounds that the delight of God in them is full; namely, The fulneſs of Gods delight in them is their relation to Chriſt; ſo the ground of their full delight in God is, becauſe God is *the Father of the Lord Jeſus Chriſt*, and becauſe they ſee their likeneſs in God; what ever excellency they have in themſelves, they ſee it to be infinitely in God; and as God delights in them, becauſe of his works he ſees in them, ſo the Saints ſhall ſee all the good that ever they have done, does redound to the glory of God; howſoever, the works of Gods people for the preſent ſeem to be mean, yet it ſhall appear, all the gracious works of the people of God ſhall be the moſt glorious things in the world: For God ſhall own them for the ſetting out of his glory, as the greateſt things in the world; and this ſhould be an infinite encouragement to us, to be abundant in good works, becauſe God will glorifie our good works: and as the fulneſs of the delight of God in the Saints is, becauſe God attains his end in them, how full muſt the delight of the Saints in God be, becauſe the Saints do attain their end in God, the end

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Cap. 48. end of all their thoughts, and ways, and performances? and they shall have no other object to let out their delight to, but onely God: here, though we have some grace, yet the stream is divided, we let out so much to one creature, and so much to another; the children so much to the Parents, and the Parents so much to the children; and husband so much to the wife, and the wife so much to the husband, and so much to our friends, that the stream we let out to God is but little: but when all the delight that we let out to the creatures, shall be taken away, and God shall be the onely object of our delight, then our delight must be full.

5. And as this delight is mutual, so it shall be continual: for being withdrawn from all other objects, it will work upon that, both of them, Gods delight in the Saints, and the delight of the Saints in God, shall be for ever: the Saints shall be an eternal excellency, in which God shall delight, and God shall be an eternal excellency in which they delight, they shall be always keeping that feast of the *Lamb*. We read of *Ahasuerus*, he kept a glorious feast, and the gloriousnes of it is set forth by the continuance of it, *Esther* 1. 4,5. it is observable, the difference between the feast that he made with his Nobles, and the feast that he made with the common people, and that may lively set out the difference of the goodnes of God that he lets out to his own people, and that he lets out to other common people; he made a feast of a hundred and fourscore days to his Nobles, and but seven days to the common people: so when God comes to make a feast of joy to his people, it shall be everlasting. Men in the world have

have some content, but it is but for a little time; but the comfort and joy that is to be between God and the Saints in Heaven, is to be eternal, because it is such a feast as is made to his Nobles, and to shew the riches of his glorious Kingdom, and the honor of his Majesty. Cap. 48.

Secondly, in communion there is a mutual wishing and willing of good to one another; now God shall will all good to the Saints, and they wish all good to God: It is true, that God from all eternity did will all good unto his people, but here his people are not of a capacity to receive much; there is a great deal of difference in willing and determining good to them, before they were in being, or before they were capable of receiving this good, and willing good to them when they shall be made vessels fit to receive good; the bodies and souls either of the Saints or the wicked being united after the resurrection, they shall be vessels infinitely enlarged, capable of abundantly more then they are here, and then to have God will good to them, is far better then to have good willed to them here: The men of the world would fain have good here, while their hearts are narrow; and they cannot receive much from God; but the Saints look for good hereafter, when their hearts shall be enlarged; when as the wicked, when their souls shall be enlarged, they shall have nothing but misery. There is a twofold love, when one shall will onely good to himself by another, or will good to another; now the love of good will is most glorious in God, and it is mutual; God shall will his good to the creature, and the Saints shall will all good to God: What good can they will to God? 2. *Amor amicitiæ, Amor benevolentiæ.*

Cap.48. It is true, there can be no addition to the essential goodness of God, but they can will that this his goodness be honored and praised; and this shall be in the blessed communion between God and his Saints in the mutual working of their wills.

3. Thirdly, in communion, there is the communication of what one have unto another; where there is right communion, there is a communication on both parts; if on receive good, and the other do not labor to communicate, it is not communion. Now there is a glorious communication on Gods part: First, immediate: Secondly, full: Thirdly, free: Fourthly, everlasting. First, immediate; whereas here God communicates himself through creatures, or through ordinances, there are conduits of conveyance; for there is such distance between God and us, that we cannot expect that immediate conveyance of Gods goodness, and of himself to us here, as we shall have in heaven.

2. Secondly, the fulness of Gods communication: Suppose that God should draw out all that beauty, sweetness, goodness, and power that he hath communicated in all creatures in the world, and bring the quintessence of all, and communicate that unto the soul of one Saint, certainly it would not serve the turn, for the happiness of one Saint, there must be a greater communication: But conceive, if we see one creature have so much power in it by its influence upon the dunghil, as to produce such a glorious creature as life, which is the most glorious thing that ever God did make. Saint *Augustine* says, *There is more glory in the life of a flie,*

flie, then in the Sun in the Firmament: Now if the Sun have such power to produce life from a piece of dirt, what power shall the influence of an infinite God have upon a glorified soul? No marvel though the Scripture says, *That eye hath not seen, neither ear hath heard, neither hath it entred into the heart of man, to conceive what God hath prepared for them that love him.*

Thirdly, it is free, as free as the Sun lets out its beams: It is natural to a good thing to communicate, much more for goodness it self: certainly, God being goodness in the abstract, his communication must needs be free. 3.

Fourthly, it is everlasting; the letting out of himself to the Saints, shall preserve their strength, that he may let out himself unto them; as if there were that power in some excellent liquor that is let out into a vessel, not onely to sweeten it, but perpetually to preserve it, that it may be letting out it self into it; so God does everlastingly in communicating himself unto his people, preserve them that he may communicate himself. And then the Saints of God do communicate to God in the same way that God does to them. They are always worshipping God immediately, not through ordinances; as they shall not receive any thing of God through ordinances, so they shall not worship God through ordinances; but as they receive immediately, so they shall worship God immediately, and their communication shall be full: but as they cannot will any essential good to God, so they cannot communicate any essential good, but they shall communicate themselves, and all that they are 4.

Cap. 43. or have to God; or if they were able to make a thousand worlds, they would make them all for the glory of God; but because that is beyond the power of any creature, therefore they communicate themselves, and all that they are, or have, or can do to God: as a drop of water is let out into an infinite Ocean, so they are let out unto God, as into an infinite Ocean: And then the communication is free, having the divine nature made perfect in them, that do flow to God, when they see his divine nature: and this communication shall be everlasting, God letting out himself to them, and they letting out themselves to God: This is the reward of the Righteous, and this is that which *Moses* had an eye unto, and all Gods people that have an eye beyond the vail, behold it with infinite soul-satisfaction.

4. Fourthly, in communion with God, there is a familiar converse between God and the Saints: And herein are these particulars:

1. First, God manifesting himself in a suitable way to the conditions of his people, so as it were condescending to their condition, that though his Majesty be infinite, yet it shall no way be a terror unto them: Here if a Saint of God sees but an Angel, he is amazed; but because God would have his people enjoy holy familiarity with himself, therefore he will manifest himself so, as though there be an infinite glory, yet there shall be no amazement; but that they shall be able familiarly to converse with him, as one friend does with another. The Scripture speaks of the familiar converse that God hath with his people here, that they are called friends: *Abraham* was called *The friend of God*, and the Disciples

Disciples were called friends, but hereafter the friendship shall be much more full and sweet; *Job* shall have his desire, *O that the terror of God may not fall upon me:* Here when God spake by himself, many of the dearest of his Saints have been afraid; but when we come to be made partakers of this blessed Recompence of reward, all such fear shall be done away. Cap. 48.

Again, another thing in familiar converse, is the mutual opening of themselves one to another; much is said of Gods opening of himself to his people here, *Psal.* 25. 14. *Prov.* 3. 32. 1 *Cor.* 2. 16. *John* 15. 15. and that is the reason why they are brought into the Chamber spoken of in *Cant.* 1. 4. because their secrets are discovered; as they said to the King of *Judah*, concerning the Prophet, *The Prophet that is in Israel, does reveal whatsoever thou doest in thy bed-chamber*, because in them Kings reveal their secrets: The mysteries of the Kingdom are revealed to the Saints here, much more in heaven, there are many secret things that God hath to tell his people, when they come to have familiarity with him. When a man comes to a woman a stranger, he does not tell her his secrets; but when she is marryed to him, then he tells her his secrets; so in heaven, God will reveal his secrets, and they shall not onely see his face, but they shall see Gods heart. And they shall open their hearts to God, for they shall have nothing in their hearts that they shall be ashamed of. As the Sun-flower, when the Sun shines, the flower is open, but when the Sun is down, it shuts: So here when Gods face shines, their hearts are open to God, 2.

Cap. 48. but often they loſe the ſhine of Gods face, but in Heaven Gods ſhine ſhall be always upon them, and their hearts ſhall always be open to God.

3. Again, in converſe there is diſcourſing one with another, it is much here, 2 *Cor.* 6. 16. *I will dwell in them, and walk in them:* walks of friends are for diſcourſe, in *Canticles* 7. 5. *The King is held in the Galleries:* Galleries are made for converſe, and walking; ſo the Church is compared to the Galleries in which Chriſt is held: There is converſe with God here, but much more in Heaven.

4. And then in familiarity there is abundance of delight, not onely in one another, but in receiving one from another; when men do converſe, they delight in being receiving, and being uſeful to one onother; ſo God will rejoyce in any thing that they ſhall be able to give him, as they ſhall rejoyce in what God does give them. And the ground of all, is becauſe they live the ſame life of God; as now there cannot be a converſe between plants and beaſts, becauſe they do not live the ſame life; but between one beaſt and another, there may be converſe, becauſe they live the ſame life; and ſo there cannot be converſe between beaſts and men, becauſe they do not live the ſame life; nor between God and man, unleſs they live the ſame life; but there ſhall be a glorious life hereafter, fitting the ſouls of the Saints for converſe with God: no creature is capable of converſe with God, but the rational creature, becauſe no creature can live the life of God, but the rational creature: and the ground of

the converſe that the Saints have with God, is from the near familiarity that God hath with Chriſt. *Zach.* 13. 7. *Awake, O Sword, againſt my Shepherd, and againſt the man that is my fellow*; it is the voice of God concerning Chriſt: now becauſe there is this familiarity between Chriſt and his Father; this is the ground why the Father hath ſuch a ſweet familiar converſe with the Saints. And from all this communion that is between the Saints of God, and God himſelf; hence it is that the Saints are carried to God, as the univerſal latitude of good; it is as natural for the will to will good in general, as it is for the fire to burn, or for the Sun to ſhine; but here is the miſtake, ſome miſtake good, they will good in general, but they look for good in this creature and that creature, or in this luſt or that luſt: but here is the happineſs of the Saints; as it is natural for their wills to will good, ſo it ſhall be as natural for their wills to will God as an univerſal good! this is the bleſſed communion that the Saints ſhall have with God, and this is the accompliſhment and iſſue of all the communion we have with God here. Cap. 48.

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CHAP. XLIX.

The happineſs of the Saints in their fruition *of God, and their perfect* reſt *in him.*

5. THE fifth thing in the Saints having God to be their portion, is *fruition* of God, enjoyment of God: Gods people ſhall not onely be in his *preſence*, and *ſee* him, and have *union* with him, and *communion* with him, but they ſhall have *fruition* and enjoyment of him: The *fruition* of God conſiſts in theſe four things.

1. The firſt is, The reflect act of the ſoul, whereby it comes to know what it hath; it hath a God, and it knows it, by a reflect act; and upon this it is, that there is no creature can be ſaid to enjoy a thing properly, but the rational creature; the beaſts and plants have many things communicated to them, but they have no reflect act to know what they have, this is proper to the rational creature. If one have never ſo great a good, if he were ignorant of it, and did not know it, he could not be ſaid to enjoy it: As one that hath an inheritance given him, if he knows not of it, he is far enough from the enjoyment of it. This will adde much to the happineſs of Gods people, they ſhall be filled with happineſs and glory, filled with God, and they ſhall know all their happineſs: There are many excellencies that other creatures have, but they know not of their excellency; and many of Gods people have abundance of mercy from God, God communicates much to them here, but they cannot be ſaid properly to enjoy it, becauſe they do not know it; but time

time will come, though God lets out himself fully, yet he shall let out himself no further then we shall know him. Cap. 49.

Secondly, there is in fruition the having use of all; if a man be never so rich, and have never so great possessions, if he have not the actual use of what he hath, he cannot be said to enjoy them; a man may have right to a thing, and yet for the present not enjoy the use of it. But now the people of God, as they shall have God to be their portion, so they shall enjoy God fully, to have what use they will of all the Attributes of God, and all that is in God: And this is an infinite good and happiness to the people of God, that they shall have as much use of Gods infinite wisdom, of the infinite power of God, and of the infinite mercy of God as they will; and they cannot will it so soon, but they shall have it, nor so easily, as they may enjoy it: Then we do enjoy the benefit of friendship, when one friend says to another, Make use of all I have as your own, as you will: So God shall come to his people, and bid them make use of all his riches, and glory, and excellency as they will: Hence it is, that God is not onely the happiness of his Saints, causally or effectually, but he is formally the happiness of the Saints: He is not causally the happiness of the Saints; that is, That he should cause some good to come from him to the Saints; but he is formally the happiness of the Saints, because they have God himself to enjoy, and have the use of himself. The Sun is causally great good to the world, it causeth the herbs and plants to grow; but it is not formally the good of the creature here below: But God is not onely 2.

Videbit Deum ad voluntatem, habebit ad voluptatem, fruetur ad jucunditatem, Ber. Serm. de Tripl. Gen. Bon.

Cap. 49. onely cauſually good to the Saints, but formally: God is theirs, to be uſed unto the utmoſt that they are capable of.

3. The third thing in fruition, is to have the ſweet and comfort of all that we do uſe, or elſe we do not enjoy that we have. If a man ſhould have the uſe of his eſtate, and meat, and drink, if he have not the ſweet and comfort of it, he cannot be ſaid to enjoy it; but when the comfort is let out, that the ſoul is ſenſible of it, then he may be ſaid to enjoy it: And hence it is that God is ſaid to give all things to us richly to enjoy, 1 *Tim.* 6.17. There is no creature can give us to enjoy another; another may give a man ſuch and ſuch things in which may be comfort, but he cannot give him comfort in the thing, it muſt be God that muſt give to enjoy; no creature can properly give the enjoyment of another, becauſe though it gives the thing, it cannot give the comfort with it, but God gives the thing, and he gives the comfort with it, and ſo a man is ſaid to enjoy it.

4. Fourthly, it is ſuch an enjoyment, as the having of it does perfect that which does enjoy it, and by that we ſhall underſtand the difference between other creatures attaining to their end, and the rational creature attaining his end; the other creatures, when they attain their end they periſh, ſo as they cannot be ſaid to enjoy their end; the plants and beaſts that God hath made for the uſe of man, when man comes to have the uſe of them, then they come to have their end, but they do not enjoy their end, becauſe in having their end, they are deſtroyed; but the rational creature, when he comes to have his end, then

then he comes to have the higheſt perfection; and ſo he may be ſaid to enjoy it, becauſe when he comes to have his end, he is made the more perfect; ſo take theſe four together, and you may know what I mean by fruition of God: and that is the fifth particular. Cap. 49.

6. The ſixth particular, in having God to be their portion, is the *Reſt* that the ſoul hath in God: The term of all motion is reſt, every thing that moves, moves that it may have reſt: Now here in this world the creature is altogether in motion, and eſpecially man, becauſe he is not here in his proper place; every thing moves to its center, till it comes to its place, *Pſal.* 38. 10. *My heart panteth*; the word in the Original ſignifies, ſuch a kinde of motion, running up and down, as Merchants run up and down, from one Countrey to another; and it is obſervable, there is the two laſt radical letters double; and that is to note, That it is more then an ordinary ſtirring and motion of the ſpirit, becauſe it is not come to its reſt; but when the ſoul comes to the term unto which it moves, then it comes to have reſt. God hath let out good things to other creatures, and they never return back again directly to him; but the good that God lets out to mankinde, and to his people, it returns back again to God: The Saints are made by God, and they come and return to the firſt fountain from whence they came, whereas other creatures do not: As the wicked, they come from God, but do not return to God again as their reſt: And therefore it is an expreſſion of *Jeremy*, Thoſe that ſeek onely after the ſatisfying of their ſenſes, they go out from God like unto rivers that run from the 6. טחרחר

Cap. 49. the fountain, but there is no regress of them, they do not return back again; but the godly come from God, and have their returns back again unto God, unto their fountain, there to rest, and to have their happiness, *Psal.* 12. 9. *The wicked walk on every side*; the wicked move up and down in a circle, but never unto the center, onely keep their round from one creature to another, but never have any direct motion unto God, to come to him as their center, and so to finde true rest in him: *Return, O my soul, unto thy rest, Psal.* 116. 7. The word translated *Rest*, is in the plural number, *Return, O my soul, unto thy rests*: God is the rest of the souls of the Saints. Rest and glory seldom meets in this world; they who are in glory have not the quietest life, and they who have most rest, are furthest off from being glorious: *Issachars* condition likes some, *Gen.* 49. 14. Rest was good to him, though under burthens; and if a man will have a name amongst the great ones of the earth, farewel rest; but in heaven rest and glory do both happily and perfectly meet together.

The *Rabbies* have a note from the name *Jehovah*, that all the letters of that name are *quiescentes*, and they say, There is a mystery in it, to shew that all our rest is in God. Some creatures God hath made so, as there is no other good they are capable of, but to continue in their beings; and therefore they onely seek for their place, and no more, and there they rest; as the Fire, and Ayr, and the Earth, these creatures have no other good, but to continue in their beings: and you shall observe, if they be out of their places, with what violence will they move to their proper place: As if there be fire or ayr got into

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to the earth, it causeth earthquakes, it moves there with that violence, that it shakes the whole earth, that it may come to its proper place, because it hath no other good but that. Then I would reason thus; If those creatures that have no other good, but onely to be in their proper place, if they be out, to get that good shall move with such violence; then considering what a good mans soul is capable of, if he have not obtained that good, with what violence should he move? how should the kingdom of heaven suffer violence? how should we work toward God, who is our proper place and center, in whom is so much good? But there are other creatures that have an higher good then being in their place; as the plants have a Vegetative place, and therefore they grow to it, and if they have attained that there, they rest; then the sensitive creature hath an higher good, and that moves till it hath got its end; namely, to all things that are agreeable to sense, and they go no further. The rational creature looks to that which is suitable to reason. And where there is grace, grace looks to attain that which is the proper perfection of the life of grace, and there it rests, and never else: Therefore it is the expression of an Ancient: O Lord, thou hast made us for thee, and our hearts are unquiet till they come to enjoy thee; and when the soul comes to rest in God, that is glorious, and that is the Saints happiness to attain the end of their motion, and the more glorious is the rest, when the end is attained: and the glory of the end may be discovered much, by the glory of the means that tend to it: As if a man will bestow a great deal of Cost and Charges to get his Health, then

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Domine fecisti nos pro te, & inquietum est cor nostrum donec veniat ad te. August.

Cap. 49. then he accounts health worth all those charges; and the greater charges are laid out for health, argues his greater esteem of it; and so if a man be at great charge about a Voyage, it is because he accounts much of the excellency of the end of his Voyage: and if this be so, how excellent is the end of Gods people, if we consider the most glorious means that are used to attain this end and rest? as namely, the work of God in sending the second person in the Trinity to take mans nature upon him; and all the works of God in Election, in Redemption, in Adoption, in Justification, in Sanctification; yea, all the works of God in creation, in providence, the designing the Holy Ghost to that office he is designed to, and all the Ordinances of God; look what preciousness is in all these works of God and means, it sets out unto us the preciousness, and excellency, and glory that there is in the last end, whereunto Gods people shall attain, and that rest they shall have.

7. The seventh and last thing in having God to be their portion, is *the enjoyment of* themselves in *God*: as they shall enjoy *God*, and God in *themselves*; so they shall enjoy themselves *in* God, living in God continually: the fish does not more truly live in the water, and move in the water, then the souls of the Saints shall live in God, and move in God: *Col.* 3. 3. *Your life is hid with Christ in God:* the life of Saints here is an hidden life, and it is hidden in God, but then it shall be a revealed life, and revealed in God, and enjoyed in God. Hence is that Phrase, *Enter into your masters joy*; that *enters not into you*, but *you must enter into it:* it is your *masters joy*, not onely that joy that your master *gives*, but the same joy your

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your master hath, that you shall enter into and live in. It is said of Saint *John*, in *Rev.* 1. that he was on the Lords day in the Spirit; it is not said that the Spirit was in him, but it is said, he was in the Spirit; that was as a beginning of the glorious condition of the Saints of God, that they shall be in the Spirit of God, not onely God in them, but they in God, as a drop of water in the Sea, swallowed up in it. Put a drop of wine into the Sea, it is changed into the nature of the Sea; and so though we cannot be changed into the Divine Nature, yet we shall be swallowed up in God, so as we shal not any further minde our selves, our own good as a created thing, nor our selves as creatures, but altogether God: our mindes shall be so wholly upon God, as if they were wholly emptyed of any created good, and had nothing to do but with an increated good; it shall not will any thing to it self, nor to any other creature, but all to God, and so wholly taken upon with God, and upon that ground, because they have that likeness unto God, and partake of the Divine Nature: Here we do good to others, because of their likeness to our selves; But the Saints shall will all good to God, not because God is like them, but because they are like to God, so that they shall love themselves for God.

The discovery of our *love* to God.

There are three degrees of love to God, loving of God for *our selves*, and loving God for *himself*, and loving our selves *for God*: the one is but a *natural* love, the second is a *gracious* love, the third is a love of the *glorified* Saints: *First*, to love God for *our selves*, so an hypocrite may love God, because he hath gifts and many blessings from God, this

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this is but a natural love. But *grace* goes further then nature, that is to love God for himself; though we should never have any thing, yet if we be gracious, we love God for *himself*: but the glorified Saints go further then grace, and that is to love themselves for God, whereas heretofore we did onely love God for *our selves*, or for *himself*, now we come to love our selves *for God*: and in this kinde of love of God, and enjoyment of our selves in him, the soul shall be ravished with God, and be in a kinde of extasie eternally.

Spiritual *extasie*, how discerned.

Now there is a twofold extasie, one that is through the weakness of the inferior faculties of the soul; when the minde of a man is taken up about an high object seriously, the other faculties being weak they fail, and so men come to be in a trance and extasie; many have had great joy, that they have even dyed with it; the heart hath so dilated it self, as the vital spirits have flown out. But there is an extasie comes from the excellency of the object, that the minde is busied about, but without any weariness of any inferior faculty. If then we put all together, that hath been said about God, and the enjoyment of God, and having God to be the portion of the Saints, you see the principal part of Heaven, and the spiritual part of the glory of the Saints. Here is *faith* called for, and why should not our faith go beyond *reason* to rectifie reason, as reason rectifies sense? these things be high, and great mysteries. When as *reason* says, *How can this be?* as when Christ was speaking of the new birth, says *Nicodemus*, *How can this be?* let but *faith* get as far above *reason*, as reason hath got above *sense*, and we may easily see how they can be by *sense*.

If

If a man look up to the Firmament, and see the *Sun* shine, he would think it were little bigger then a Bushel, or the like, now reason will tell men otherwise; reason that tells men that this creature, that appears to be but in this bigness, it is many hundred times bigger then the Earth; now if reason can rectifie sense so far, Why should not faith go beyond reason as far? Now reason will tell us of much happiness that may be had: We may conceive by reason, by understanding, that the rational creature is capable of abundance of glory: but when you hear things delivered by the word, which are more then reason can conceive, let us get *faith* to rectifie *reason*, and we shall not call those truths into question, and yet know that our glory will be beyond our faith, as our faith is beyond our reason. Cap. 49.

Here you may see that most people in the world mistake Heaven, and look at Heaven in a sensual maner: when we speak of Heaven, where have we a man or woman that looks at Heaven, in these spiritual excellencies, about enjoying God in this maner? As the *Jews* looked for a carnal *Messiah*, whose Kingdom should be in the earth, and whose glory should be external, not considering the Spiritual Kingdom of Christ: so most in the world look but for a carnal Heaven. It is a good evidence of the truth of grace, if you can look to Heaven with a right eye, in a right maner, to look at the spiritual part, and spiritual excellency in Heaven. But that which makes people to call these things in question, is; first, because they are not acquainted with God, but are sensual, their hearts are ac- The great mistake of Heaven, & whence it arises.

Cap. 49. quainted with nothing but ſenſual and earthly things, and therefore their hearts are not raiſed to theſe things, but they look at them as notions; but that ſoul that is acquainted with God, and the counſels of God, and knows the minde of God, that ſoul can know how to ſavor theſe things, and know the
2. reality of them. Again, another reaſon why theſe things are above the reach of moſt people, is, becauſe they are not acquainted with the myſteries of the Goſpel, and what in them is revealed concerning mankinde: If we were acquainted with the myſteries of the Goſpel, we would not think theſe things ſtrange
3. that are revealed. Thirdly, becauſe mens hearts are not enlarged with Gods image for the preſent, therefore they cannot ſavor any thing, but that which
4. hath ſome ſavor of the creature. Fourthly, becauſe they are not acquainted with the *firſt-fruits* of Heaven; whereas thoſe that are godly, have ſome beginnings of eternal life wrought in them here, and upon that, theſe things are not ſo ſtrange to them, their hearts can cloſe with them, and ſuck out abundance of comfort from them. And thus we have finiſhed the fourth thing of the reward, namely, To have God for their portion.

CHAP.

CHAP. L.

The Saints happineſs in Communion with Chriſt.

NOw the fifth particular in the reward of the Saints, is the communion that they ſhall have with Jeſus Chriſt, *God* and *Man*: there are divers things in which the happineſs of the Saints conſiſts in having communion with Chriſt, *God* and *Man*. It was one of Saint *Auguſtines* three wiſhes, *To ſee Chriſt in the fleſh*: It would be a great delight to you to ſee Chriſt in the fleſh. Many make much of the Picture of Chriſt, and if they had it right, they would make more of it; but if Chriſt ſhould come to any of your houſes, as he did when he lived upon the Earth, in his mean condition, would it not greatly delight you? but when we come to enjoy communion with Chriſt in Heaven, it will be another maner of communion, then that upon Earth: We accounted the Apoſtles bleſſed men, that lived with Chriſt upon the Earth; what a bleſſed condition will it be, to live with Chriſt in Heaven? If there were ſuch vertue in Chriſt upon Earth, that there came ſuch vertue *from the hem of his garment*, what glory will there be in Chriſt, in his full glory? If Chriſt were ſo glorious when he was in his transfiguration, how glorious is he, being glorified before men and Angels eternally in Heaven, *With the glory that he had with his Father, before the beginning of the World*! If there was ſo much vertue in the Apoſtles of Chriſt, in regard of the reference they had to Chriſt, as from the ſhadow of *Peter*, and the Napkins that were taken from

5.

John 17.

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Pauls body, there was such power as to heal diseases, what vertue must needs come from Christ, when we shall come to enjoy him, when we come to see Christ that was the author of all our good? We read of the poor Cripple, when he was healed by the two Disciples, he ran and catched hold on them, and was loth to go from them, who had been the instruments of so great good to him; but for the Saints to come and be with Christ, who hath been the instrument of so great good to them, as Christ hath been, what an infinite happiness will this be? we read of many that would go long journeys, to see those men that had any excellency in them; as some would go from the utmost parts of *Greece* to *Rome*, to see *Livie*, *Themistocles*: to see Christ then, in whom is so much excellency, will be glorious. And then to have communion with him: it is he in whom God the Father takes full satisfaction; surely he must be the full satisfaction of the Saints: this is that which Christ prays for; First, he prays for his *own glory*, and then he prays for the Disciples, and all Believers, *That they might be with him to see his glory*.

O to see the Lord Jesus glorified as he shall be glorified, must be a glorious thing! As to see his glory in regard of the lustre of his Divinity, through his humanity; when Christ pleased to let out any lustre of his Divinity, through his humanity here, men were not able to bear it; as those that came to apprehend him, when he said, *I am he*, they fell down backward: now in Heaven the lustre of Christs Divinity, shall shine mightily through his humanity; so in him our bodily eyes shall come to see

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see God as much as it is possible for any creature to see him; because God shall be let out through the humanity of Christ, as much as it is possible for the Divinity to appear in any corporeal substance, or in any creature: *We shall see him with these our eyes*, as *Iob* says. We shall see how the power of an infinite God can convey the lustre of a Deity into a creature. Certainly, Angels and men will be continually viewing of Christ, he shall come to be admired of the Saints, he shall be admired at the day of Judgement in the Saints, but in Heaven they shall see such excellency in Christ, *God* and *Man*, as they shall be admiring at him to all eternity, as much as they did at the first moment; here if we see any thing that is excellent, we admire at first, but after a while we do not so: but there will be so much excellency in Christ, as we shall so admire at it, to all eternity, as we did at the first moment; for there shall be no abatement of our being taken with the glory of the sight of Christ. *Blessed are your eyes*, says Christ, *that see those things you see*; and *blessed are your ears that hear those things you hear*: It is a blessed thing to see the things we may see here; but to see the Divinity shine through the humanity, this will be a great blessing.

And we shall see him in the glory that the Father will put upon him; Certainly, God will put an infinite glory upon his Son, because the Lord was so infinitely well pleased with the satisfaction of his Son: Because he subjected himself to the death of the Cross, therefore *He hath given him a name above all names*. And we shall see the glory of Christ, when all the Angels shall be worshipping of him, and all the Saints shall be singing with Praises and

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Hallalujahs to him. And this shall be the business in Heaven, eternally to be admiring Christ, and praising God for Christ. And then we shall see him in his glory triumphing over all his enemies, in bringing them down; and in his glory when he shall have brought to perfection that great work that he did undertake: Now to see Christ thus glorified, and for us to enjoy communion with Christ thus in his glory, this will be a glorious reward for Gods people. This glory of Christ, will be made the glory of the Saints: as a *Queen* that sees the Prince in his glory, she delights in it, because it is her glory: and so the *Church*, when she shall see Christ her husband in his glory, she shall rejoyce in it, because she looks upon it as her own, I speak of the Triumphant Church: The Angels shall admire at it; O that these poor worms should be raised from this low estate to such a glorious condition! they pry into the mystery of Salvation. Then the love of Christ shall be enflamed to his people, that love which caused him to plead with God for his people from all eternity, that caused him to undertake this great work for his people; from this love, there will be most glorious embracements. If at one salutation of the mother of our Lord, *John Baptist* springs in the Womb for joy, how shall the heart of a glorified Saint spring at the glorious embracements of Christ himself, when he is in his glory? And when we shall be in such a condition as we shall be fitted for communion with him, we shall be able to understand Christ in another way; we shall know the hypostatical union of his two natures, and know Christ fully, and be fitter to entertain the manifestation of his

his love, whereas here we are not able to entertain much; Christ looks through the latteſs, and we have but ſome few drops of his love, but then when his love ſhall be enflamed and fully let out, we ſhall be fitted for it. Cap. 50.

And it ſhall be ſuch a communion with Chriſt, as we ſhall never leave, *but follow the Lamb whereſoever he goes:* There ſhall be no moment to all eternity, wherein Chriſt ſhall be out of the ſight of ſo many thouſand thouſands of Saints: And though that Text in the *Revelations* be meant of the Church in this world, and the following of Chriſt whereſoever he goeth *here,* following of him in the ordinances; but if it be an happineſs here *to follow the Lamb whereſoever he goes,* much more in heaven: You that are willing to ſuffer any thing, to follow the *Lamb* in his ordinances here, know there is enough to pay for all, you ſhall be always following the *Lamb* in heaven, and you ſhall always be in the company of Chriſt; and this is the fifth particular, namely, *The communion that the ſouls of Gods people ſhall have with Chriſt.* There are yet two things to be opened in this branch, to ſhew what the recompence of reward of Gods people is; and they are the enjoyment of communion with the Angels and Saints, and the keeping a perpetual Sabbath in Heaven. Rev. 14.4

The enjoyment of communion with the Angels and Saints: The Angels and Saints are joyned together under one head; the *Angels* rejoyce here in being *miniſtring ſpirits unto the Saints*; O what rejoycing will there be then in communion with them! the Saints of God ſhall enjoy communion 6.

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with the Angels in a familiar way, they shall be fitted for communion with God and Christ himself, much more fitted for communion with Angels; yea, the Angels shall account it part of their happiness to have communion with the Saints: The sight of an Angel to us now in the flesh, though he comes to bring good tidings, is a great amazement; but then the sight of the Angels shall be no amazement, but we shall look upon them as our fellow creatures, to have communion with them, *Heb.* 12. 23. *Ye are come unto Mount Sion, and to the City of the living God, the heavenly Jerusalem, and to the company of innumerable Angels:* This is spoken of the priviledge of the *Gospel*; before by the *Law* there was nothing but terror, that made *Moses* to fear and quake; now we are not to come to Mount *Sinai*, but to Mount *Zion*, and unto *the City of the living God:* Before, without Christ we were vagabonds, wandring up and down in the wilderness of the Word, but by Christ we are gathered unto the City of the living God, and the heavenly *Jerusalem*; there were nothing but troubles before, but now they are gathered to *Jerusalem* into peace, and to an innumerable company of Angels: Before the Angels were as Gods Host, ready to revenge the quarrel of God upon us, but now we are come to the innumerable company of Angels, who are ministring spirits to us here, and we shall enjoy communion with them: The Angels are full of wisdom, and therefore when the Scripture would set forth the excellency of wisdom, it sets it forth by the wisdom of the Angels. Doctor *Taylor* the *Martyr*, rejoyced that he came into prison with Master

Master *Bradford*, that *Angel Bradford*, though he was but one that had the *likeness* of an Angel, and in prison, yet he rejoyced in being with him: What rejoycing will there be to be with all the Angels that are Angels *indeed*, and that in our Fathers house? The way and maner of the converse of Saints with Angels is very obscure; how spirits do converse one with another, we know but little; we converse one with another by speaking, there can be no such way of converse with Spirits. The Schoolmen say, By the act of their wills, they come to make known what is in their mindes, but we shall know more of the maner of converse with them afterwards.

Chap. LI.

The happiness of enjoying communion with the Saints *in glory.*

But it is more familiar to us, to know our excellency in the converse with the Saints, *Heb.* 12. 23. *To the general Assembly, and Church of the first-born, which are written in heaven, &c.* To enjoy communion with the Saints here is sweet, to enjoy communion with all the Saints, with all the *Patriarchs*, *Abraham*, *Isaac* and *Iacob*, and *Moses*, and *Aaron*, and *Ioshua*, and all the good *Prophets*, and the good *Kings*, and all *Martyrs*, and Worthies of the Lord: If to have communion with one or two be sweet, then to have communion with all at once must needs be sweet; it is worth the enduring much to

Cap. 51. to get to heaven, if it were onely to have communion with the Saints.

2. Secondly, to have communion with none but them: to have communion with the Saints is sweet, though we are forced to have communion with the world, but to have communion with the choicest of Gods servants, & with none else, that is sweet indeed.

3. Thirdly, to have communion with them *made perfect:* The best *now* have many weaknesses, and many frampold moods, and offensive carriages, that there must be a great deal born in communion with the best; but then we shall be delivered from imperfections, there shall be no ignorance, but we shall have communion with those that are knowing, and perfectly glorified. *The life of my Lord shall be bound up in the bundle of life*; it is the blessing of *Abigail* to *David:* Now Interpreters expound it thus, It is a Metaphor, taken from binding up of yong plants that are removed from one place to be set in another: Now there is a great deal of difference between a bundle of plants laid in the water, to preserve them till they be set in the garden, and those plants growing and flourishing in the garden: It is a great blessing to be bound up amongst Gods people here, that are plants that have life; but we are here but as plants, bound up and laid in water, reserved till we shall come to be planted in Heaven, and there to flourish: There is much difference between Gods people, what they are here, and what they shall be in Heaven, as there is between a plant that is bound up, and laid in water to be kept alive, and when it is in the Orchard, green and flourishing, and bringing forth fruit.

Fourthly,

Fourthly, to have communion with them, when we ſhall know one another perfectly: It is an opinion of *Thomas*, as you heard, *That the bodies of the Saints ſhall be ſo tranſparent, that they ſhall be able to ſee through one anothers bodies, as through a glaſs:* Howſoever that be, yet the ſouls of one another, and the graces, and goodneſs of one another, ſhall be fully made known to one another: If now we did converſe with a company of people, that we knew certainly had all true grace, and were all elected from all eternity, what an admirable comfort would this be? our communion is comfortable, becauſe we have ſome hopes of their election, and we ſee ſome ſigns of grace; but if we were certain of this, if God ſhould ſpeak from Heaven concerning the pooreſt member of a Church, and ſay, *This man*, or *woman*, is the man or woman that *I have had thoughts upon from all eternity, and have elected to everlaſting glory*; would we not prize ſuch a one, and rejoyce to have ſuch a one in our families and houſes? Now when we come to Heaven, we ſhall certainly know every one was elected from all eternity, and ſo ſhall live with us to eternity; we ſhall never have any fears or ſuſpitions of them, leſt they ſhould be hypocrites, as there are fears and ſuſpitions given of one another now. Cap. 51. 4.

And then to have communion with them, when there ſhall be perfect love and union of heart to one another, that one ſhall love another as well as himſelf, and rejoyce in the glory and proſperity of one another, as well as his own: If one have more glory then another, he that hath leaſt glory, ſhall rejoyce in him that hath more glory, as if it were his own, 5.

Cap. 51. *Iusti diligunt Deum plusquam seipsos, & invicem tanquam seipsos & Deus illos plusquam illi seipsos, quia illi illum, & se, & invicem per illum, & ille se & illos per seipsum,* Anselm. in prosol. c. 25.

own, and therefore there shall not be any want of glory to any; says *Anselm, Every Saint shall love God above himself, and love one another as himself, and God shall love them all, more then they either love themselves or one another*; and he gives the reason of it, says he, *They love both themselves and one another for God, and by God, and God loves himself and them for himself, and by himself*; and therefore as they shall love God above themselves, so they shall love one another like themselves, and rejoyce in the happiness of another, as in their own happiness: Now what an heaven upon earth is it to have brethren live together in unity? if it be in family communion, or in Church communion, to have entire love without any breaches, this is a blessing; but howsoever, while we are in this world, there will be breaches, yet there is an heavenly *Jerusalem* coming, where we shall live without breaches.

And then likewise to have communion one with another always in holy exercises: To have communion one with another in our civil converse, to eat, and drink at one anothers tables, and in recreating our selves, this is sweet; but communion in holy ordinances, and holy duties, that is sweetest. Men love communion and society here, that they may play together, and eat and drink together; indeed, if it be in a moderate Christian way, there may be some delight in it; but know, it is an evident sign of a carnal heart, when as thy chief affections shall be let out in the exercising thy self that way: If the chief joy of your hearts be not in exercising your selves in holy duties, your hearts are carnal: There is a great deal of difference between that day, in which

which a company of gracious men have communion with one another in recreating themselves, and that day wherein they shall have communion with one another in exercising themselves in holy ordinances, in praying together, and hearing the Word together; and therefore examine whether you finde a day of communion with Gods people in holy exercises, better then a day of communion in outward society. Cap. 51.

Again, it is such a communion as we shall never part with, such a communion as we shall always enjoy: Here we have communion, but it is often darkned, because we are often in our dumps, and many times there is an occasion of sorrow given; but to have communion where there shall be always joy, continual being at the feast, the supper of the Lamb, that must needs be sweet. Therefore that Text you have of *Lazarus* in *Abrahams* bosom, sets out the continual feast of the Lamb that the Saints shall have, because that was the maner of the *Jews* feasting, to lean in the bosom of one another; and therefore *John* when he sate to eat with Christ, he leaned in his bosom, noting that the Saints shall be always as the children of the Bride-Chamber: There is a question made by some, of the knowing of one anoanother in heaven. It is reported of *Luther*, the night before he dyed, he was reasonable well, and sate with his friends at the Table, and the matter of their discourse was, Whether they should know one another in heaven or no, whether the father should know the childe, or the childe the father? *Luther* held it affirmatively; and this was one reason he gave, As it was with *Adam*, as soon as he saw *Eve*, he knew what *Eve* 7.

Cap. 51.

Eve was, not by discourse, but by the Spirit of God, telling him what she was; and so we being filled with the Spirit of God, we shall come to know one another, we shall sit down with *Abraham*, *Isaac* and *Iacob*; we shall have communion with them, not onely as godly men, but as with *Abraham*, *Isaac* and *Jacob*, and if with them, why not with others? This we have in Scripture, that spiritual relations shall adde much to the glory of the people of God in Heaven, though natural relations shall be taken away; as the *Father*, if he know the childe, there shall not be that natural affection to the childe as is now; yet the Scripture seems to speak of spiritual relations, that they shall continue even in Heaven for the glory of the Saints; and therefore St. *Paul* says to the *Philippians*, *You are our crown, and our rejoycing in the day of Christ*: It shall be known, who were converted by such a Ministery, and it shall be a crown to a Minister, that such were converted, and edified, and built up by him.

But we need not trouble our selves about this question, because we have one thing that will satisfie us, about all questions that are not clear: Either we shall have all that happiness we do think in our thoughts, or can think, or else we shall have that (we being our own judges and choosers) that shall be as good or better: so that if a Parent thinks what an happiness were it for me to see my childe in heaven; and the childe shall think, what an happiness were it for me to see my Parents in Heaven, you think so here: We guess at things thus childishly, but yet either this shall be, or that which is as good or better then this. As suppose I should think, how glad

should

should I be if such a one would give me a shilling, if after I come to know he will give me this, or a Twenty shilling piece, I do not trouble my self to know whether he will give me a shilling or no. And so much for *Communion with the Angels and Saints.* Cap. 52.

CHAP. LII.

The happiness of Gods people in the Perpetual Sabbath *that they shall enjoy.*

NOw the last thing in the Explication is, to shew wherein the happiness of the Saints consists, is that *Perpetual Sabbath* that they shall keep with God, whereof *this* Sabbath is but a Type, *Heb.*4.9. *Sabbaths* here are comfortable, and we have felt some sweet, and some comfort in some Sabbaths; but take all the comfort that ever you had in all the Sabbaths you have had *here*, and put all into one, that would be a comfortable Sabbath; but that perpetual Sabbath that shall be hereafter, will be the accomplishment of all those Sabbaths, and that will be sweet. Now I shall express my self in these six or seven particulars, to shew the happiness of Gods people in that perpetual Sabbath. 7.

First, they shall be exercised in the highest employments that any creature can be exercised in, or that they are capable to be exercised in: The happiness of a creature consists much in that which it is exercised in; as there is a great deal of difference between 1.

Cap. 52. between the happineſs of a Noble-man in Court, and the happineſs of one that is employed onely in cleanſing channels, and the meaneſt employment that is, becauſe their exerciſe is different; the one is exerciſed about buſineſs that concerns a King, and a *State*, and the other is imployed about mean things; therefore according as the exerciſe is, that any creature is raiſed to, ſo is the dignity and excellency of that creature: Now we are exerciſed in mean things here, in compariſon of what we ſhall be hereafter, and yet our buſineſs here in making proviſion for the fleſh, in getting meat, and drink, and clothes, and money, is ſweet; but though out of obedience to God, we ought to go on comfortably in our callings and places wherein God hath ſet us, becauſe God calls us to theſe low mean things, yet we are to account them a mean condition, in regard of that which our natures are capable of, it is but a ſore travel that is laid upon man, and this ſhall not ſatisfie us, as if we were capable of no higher things; but when we ſhall be raiſed to be buſied about the higheſt employments that a created ſubſtance is capable to be buſied about, *that* muſt be Pſa. 145. 5 comfortable; as the *Pſalmiſt* ſpeaks, *The high praiſes of God ſhall be in their mouthes:* They ſhall be always buſied in the high contemplations of God, and of the Trinity; and they ſhall be always *ſinging praiſes to God, and to him that ſits upon the throne*, and to every Verſe of the Song that they ſhall ſing to the *Lamb*, there ſhall be a *Selah* put to it; it muſt be *glorious*, becauſe this is the higheſt glory that God hath, not onely from his works here, but from all the counſels of his wiſdom about the great myſtery of Redemption,

redemption, from all his works in Heaven, and the higheſt glory, that he hath from all the communications of himſelf to the Saints in Heaven, in his praiſes that they ſhall be exerciſed in: all the happineſs that we have from God here, is a way of ſubſerviency unto the actual praiſing of God; there whatſoever God communicates to his creature, the top of all is not that the creature ſhould have it, but that it ſhould reflect the praiſe of all upon God. The end of all that God does in the world is his glory that he ſhall have in Heaven, and the end of all he does in Heaven, is the actual working of the ſouls of his Saints upon himſelf. Cap. 52.

Secondly, the happineſs of the *perpetual Sabbath*, may be expreſſed in this, in that the ſouls of Gods people ſhall be always up, and fit for theſe high works: God calls us many times to moſt excellent things, to be exerciſed about himſelf, but our hearts are not fit for theſe exerciſes; ſometimes we finde our hearts enlarged, and when our hearts are up, we take delight in holy exerciſes; but at other times, how hardly are we drawn to them? and we are weary in obedience, and count it a ſlavery, thoſe exerciſes are heavy to us; but there is a time coming, when our hearts ſhall be always up, never to ſeek, but ſhall be always upon the higheſt pin, enflamed with heat continually: as it is an heavy curſe for a mans heart to be ſuitable and fitted for temptation, when a temptation ſhall come; ſo it is a wonderful bleſſing to be fitted for any holy employment, when we are called to it; this there ſhal be always in the Saints in heaven, in keeping this their perpetual Sabbath. It is reported of *Anſelm*, as he was walking out of his houſe, 2.

Cap. 52. he saw a bird, that was fluttering to fly up, and could not get up, but fell down; and looking upon it wishly, he saw a string tyed to the leg, and a stone at the end; upon this his heart broke, and he bemoaned himself, *This is my condition*, says he, *though sometimes I would fain get up in holy exercises with God, O but this burthen of sin, and weight of sin, is like a stone, and presses me down, when I am got up a little way, I am pull'd down again, my heart is seldom fitted for holy exercises:* So it is with us usually, though through Gods grace there are some wings to move up a little, yet this weight and burthen of sins presses us down, and makes us unfit for holy duties; let us go humbly a while under that sore burthen, but know we shall be freed from it ere long.

3. Thirdly, the happiness of the *Sabbath* consists in this, there shall be no intermission, but they shall continue day and night (though there shall be no night) then we shall not go to duty and break off again, and go again, and break off again, no, there shall be no other imployment; though the duties of Gods worship here be of an excellent nature, yet we are not to spend all our time in them; but then there shall be nothing else to spend one moment of time in to all eternity.

4. Fourthly, there shall be no weariness; though we do spend some time in holy exercises here, we are quickly weary before we have done, *Though the spirit be willing, the flesh is weak*; but when we shall have been praising of God millions of years, we shall be as fresh at the end of them, as at the first moment; when we are exercised in holy duties with others, it is good to consider of their weakness, whether they be able to hold out, and joyn with us; but there

there we shall not need fear wearinesse in our selves, or any others. Cap. 52.

Again, we shall see nothing else done by no body else: Here we get together, and *sing*, and *pray*, and *hear* the Word, and this is comfortable; but we see the Sabbath broken by *others*, and that damps our hearts; but there is a Sabbath coming shall be so kept, as we shall see none break it, but every one we have to deal withal shall keep it: But yet by the way, it is better in a place where it is not altogether so well kept, and is in a rising way, then in a place where it is better kept for the present, but is in a declining way; but though it be a grief to us to see the Sabbath broken, yet know, there is a Sabbath coming that we shall keep, and none shall break it. 5.

Again, the happinesse of the *Sabbath* consists in this, to keep this Sabbath in these high exercises, when so many thousands shall be yelling and roaring under the wrath of an infinite God; they shall consider, we are now in the presence of God, keeping a Sabbath unto him, as the children of the Bride-chamber, singing songs of triumph to him that sits upon the throne for ever; whereas others are cast out from God, and are roaring and yelling under the burthen of the wrath of an infinite God, and that might have been our portion: This addes to the glory of the Saints; and therefore the Scripture hath this expression, *Without shall be dogs*: That expression is taken from the maner of the *Iews* marriages, usually they were in the night, and the Bridegroom and his Bride and their company were taken in with torches and delight into the Bride-chamber, others were *without* without light, & not taken into the chamber: 6.

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so in Heaven, some shall be taken to be exercised in these glorious things, and others are cast out: as would it not adde much to ones happiness, to think thus with ones self; I am now going into a place where I shall have abundance of mirth and joy with my friends; and others in the mean time lie in the cold, starving in the dungeon, and I might have been there as well as they: if a man should go along with the *King* in triumph, and be at the right hand of the King in glory, and as he goes by, he should hear a company of poor wretches out of a dungeon, crying, yelling, this sets out his glory: so to be at that time, thus exercised in those heavenly employments, when as others shall be cursing themselves, and the time that they were born, and blaspheme the name of God: it is a comfort to a company of gracious hearts when they are got together in holy exercises, to think there are others in the Tavern, drinking and swilling, and blaspheming: what difference is between our condition this day, and their condition? this does mightily refresh ones heart, and enlarge it to praise God for his mercy; and so in Heaven the Saints shall know every instant when they are keeping this Sabbath, others are howling under the wrath of God, and cursing the time they were born.

Lastly, this *Sabbath* is to be kept in our *Fathers house*: we shall not sing the songs of *Zion in a strange Land*, but in our Fathers house. Those godly persons in the times of the *Macoabees*, accounted themselves happy, that they might worship and serve God though in the Dens, and Caves of the Earth; it will be more happiness to serve God in Heaven, and in our Fathers House. I remember I read of one

Marcellus,

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Marcellus a godly man, being cast into a stinking place, he did make that his Temple to God, and perfumed it with his prayers, and after the Christians built a Temple in that place; and so we may make a filthy dungeon a Temple; but if it be comfortable to be exercised in holy duties in the most filthy and vile places, much more comfortable shall it be when we come to Heaven, in our Fathers house. In *Rev.* 15. we read of those that sung the song of *Moses*, they stood upon the sea of glass mingled with fire; to sing the song of *Moses*, though it be upon the sea of glass, this uncertain life of ours full of trouble, it is comfortable, but to sing it in our Fathers house, will be comfortable indeed; though we do meet with troubles here, yet if we can enjoy the *Sabbath*, we comfort our selves, but we shall have a better Sabbath then these, even a perpetual Sabbath in our Fathers house; put these together, and you shall see what this perpetual Sabbath is that Gods people shall have in heaven. Now put all together that we have said negatively, comparatively and positively, the perfection of their natures, their bodies, and souls, and whole persons; their glory at the day of judgement, their possession of heaven, their having God to be their portion, their communion with Christ, their communion with the Angels and Saints, and this perpetual Sabbath that they shall keep, and do but apprehend what infinite joy must flow from all these; these are as the several streams of this Paradise of God. In *Gen.* 2. we read of *Paradise* that God made for *Adam*, and there were four streams that were to water it; this Paradise of Heaven have these seven streams to water it, to make the Saints happy; do

O gaudium super gaudium, gaudium vincens omne gaudium, extra quod non est gaudium, Aug Sol c 35.

Cap. 52. The excellency of the Saints joy in heaven

but consider what infinite joy must flow from all these put together; every one does cause joy, but put them all together, and the joy that comes from hence is a most *pure* joy, and a most *spiritual* joy, and a *full* joy, and a *divine* joy.

1. *Usque adeò nulla est sincera voluptas, Solicitumque aliquid lætis intervenit.*

First, *pure*; that is, not onely free from any mixture of sorrow, but without any thing that should fully it, without any sin: Here all our pleasures are mixed.

2.

And *spiritual*: If it were to rejoyce in the good that our bodies shall have, it were admirable joy, but the joy shall not be so much in regard of the happiness of our bodies, but in regard that God is our portion, it shall be spiritual; yea, the happiness of our bodies shall be spiritual and supernatural.

3.

And it shall be *full*: How full must it needs be, they shall enter into their joy, because the joy cannot enter into them: *We rejoyce in believing with joy unspeakable and glorious: If the seed time be so glorious, how glorious will the harvest be?* says *Cyprian*, *They shall not taste, but they shall be abundantly satisfied with the fatness of thy house*: The fatness of Gods house in the world does abundantly satisfie the souls of Gods people, but the fatness of Gods house hereafter, how will that satisfie them? The people of God shall have such objects to rejoyce in, as is the essential glory of God, and all the glory that is put upon him by all his creatures, and all the good they have by Gods communication of himself to them, and all the glory of one another: Look how many Saints shall be in heaven, they shall rejoyce in every ones happiness as in their own; their own happiness will cause joy, but so many Saints as shall be happy, so many times shall their joy be double, and therefore

Non gustabunt, sed satiabuntur & implebuntur.

therefore it must be *full* joy: Comfort proceeds from the suitableness between the faculty and the object; now here is the greatest suitableness between the faculty and the object that can be, because here is not onely good in the Concreat, but goodness in the Abstract; and union with goodness it self, is more then union with a good thing. Surely the joys of heaven must needs be great, because a little taste of them here that the *Martyrs* have had, hath made exquisite tortures, grievous and dreadful pains, not onely tolerable, but comfortable. Cap. 52.

And it is *Divine* joy: It may be said to be Divine in three respects: First, it comes *from* God: Secondly, it is *in* God: Thirdly, it is *with* God. First, it comes from God, being caused *by* the Spirit of God, and that is another maner of joy then the men of the world have. Secondly, it is *in* God, rejoycing in God, and that is other maner of joy then rejoycing in meat and drink: Look what difference there is between the excellency that is in God, and the excellency that there is in meat, and drink, and idle sports, so much difference is between the joy that Gods people have in God, and the joy that wicked men have in the creature: And it is divine, in regard that it is joy *with* God, it is the same joy that God himself hath; carnal hearts rejoyce one with another in sensual things, but God does not rejoyce in those things you rejoyce in, but the Saints in heaven shall be exercised in the same joy that God himself hath, and rejoyce in the same things that God shall rejoyce in; to have the beams of our joy mingle with the beams of Gods joy, and so to have Gods joy and ours put into one, that must needs be admirable joy. Notwithstanding this 4. 1. 2. 3.

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joy of the Saints shall be thus glorious, yet the utmost happiness of man consists not in it; though joy be a necessary concomitant to mans blessedness, yet mans blessedness consists not in it. We do not seek the *enjoyment* of God, that we might delight in this enjoyment, but we seek *delight* in the enjoyment, because the enjoyment is the greatest good.

Si delectatio sit ultimus finis, tum actus aliquis elicitus voluntatis potest esse ultimus finis, sed non--- Nam objectum voluntatis est finis, sicut objectum visus est color, ita ut impossibile est, quòd primum visibile sit ipsum videre, quia omne videre est alicujus objecti visibilis, ita impossibile est quòd primum appetibile quod est finis sit ipsum velle Tho. 1. 2. q. 1. Art. 1. ad secund.

And besides all this, there are some circumstances that serve to set out all that I have said yet further, and to make the happiness of Gods people yet more glorious.

First, it is a prepared happiness, that happiness that God hath had his thoughts upon from all eternity, and laid the ground of it from all eternity, God hath been working from all eternity to provide this.

Secondly, in that it comes to the people of God, by such a glorious way, as the purchase of Jesus Christ, that I have it, and that I have it by such a glorious way, that will be exceeding comfortable.

Thirdly, that we who are so vile, and so wretched, and so abominable as we are in our selves, that we who by nature are but firebrands of hell and fuel for eternal wrath, that we should be raised to such a height of happiness.

Fourthly, that we are so few: *Not many wise, nor rich, nor noble, but the mean ones of the world*, that there should be so many of the world, and the great ones of

Apprehensio sensitiva non attingit ad communem rationem boni, sed ad aliquod bonum, particulare quod est delectabile, & ideo secundum appetitum sensitivum operationes sunt propter delectationem, sed intellectus apprehendit universalem rationem boni ad cujus consequutionem sequitur delectatio, unde principalius intendit bonum quàm delectationem. Thom. 1. 2. q. 4. Art. ad. 2. secund.

the

the world cast out, and a handful of poor contemptible people should be raised to this glory, this is a mighty aggravation of the happiness of Gods people. Cap. 52.

Fifthly, that this should be a reward for that which we owe in a way of obedience; we owe all our services in a way of obedience to God, and we may say, *When we have done all, we are unprofitable Servants*; and that we do, we are bound to do as creatures, and yet that God should reward that which we owe to him in a way of obedience, this aggravates the happiness of the Saints: as if a Master should give his Servant all his estate for doing that which he is bound to do: We have more then wages here, then how much more is that we shall have hereafter? 5.

Again, that which God is pleased to reward, it is but poor mixt service: take our duties at the best, they are such as deserve Hell; there is no one act, but if God should observe what is amiss, you deserve to be cast from God for ever for it; now when we rather deserve that God should cast us down to Hell, yet that God should reward us with all this glory, what a glorious thing is this? 6.

Again, that the Lord is pleased to make this sure to us: if God had left it to uncertainty, and bidden us work, it might be well with us, and may be he will think of us, this might have been a comfort to us: but that God is pleased to binde himself thus, and to make all sure: As if a King should make his Crown & Kingdom sure to a poor wretch, in the way of reward for a poor service; so does God, he makes this glory ours by reward, in a way of Covenant and Testament; by Covenant, such a Covenant as he does not only cause to be written in his word, but in our hearts, 7.

Cap. 52. hearts; & we have witneſs of this in heaven and earth, three bear witneſs in heaven, and three in earth; and he gives us ſeals to confirm this Covenant, and he confirms it by an Oath, he ſwears by himſelf, becauſe there is no greater to ſwear by; and he makes it ſure by way of Teſtament: Covenant we think we may break, but that which is given by Teſtament, and confirmed by the death of the Teſtator, that is ſure, and thus hath God made it ſure unto us.

8. Again, all things that do befal us in this world, and all the ways of Gods providence, do but tend to the furtherance of us to our reward, and to the encreaſe of our reward, and that is the wonderful happineſs of Gods people, this ſhould ſweeten all conditions: If I be in a meaner condition then another, yet this is in order to my reward, and this is more then if I had a Kingdom in the world, if it were not in order to that; but whatſoever I have in the world, though never ſo hard to fleſh and blood, it is in order to *this*, this ſatisfies.

9. Again, this reward is near, we ſhall not ſtay long for it: If God required of us to be burning a thouſand years, and then to have it, we had yet cauſe to rejoyce; but it is at hand, and nearer at hand to us in this latter age of the world, then to our Fore-fathers; God hath but a few things to do in the world, to gather but a few more of the *Gentiles*, and his own people the *Jews*, and to pull down *Antichriſt*, and then all is done: *The time is ſhort*, ſays the Scripture; the word that is tranſlated *ſhort*, in 1 *Cor.* 7. 29. is a Metaphor taken from a piece of cloth that is rolled up, onely a little left at the end; ſo God hath rolled up all his works, onely he hath a little left at the

ὁ Καιρὸς συνεσταλμένος.

the end, and then all this glory shall appear; the frame of Heaven and earth does but stand till that time, and if that time were come, the frame of Heaven and earth should presently be dissolved, and the ways of Gods providence in this world should be at an end, the Heavens and earth groan for this time. It is said of Doctor *Taylor*, when he was near at the stake, he fetch'd a leap, and said, *I have but two stiles to my Fathers house.* We in our way here are as Travellers, some ride it may be a little faster, and get to the Inn first, and then another comes a quarter or half an hour after, but it is but a short time in comparison; he hath promised, and he will come quickly, with the glory of his Father, and all the glory of Heaven with him. Cap. 52.

And then this shall be after all our troubles: As Painters first draw all black, and then the other beautiful colours; so all our troubles here are but as the black ground-work, to make our glory the more beautiful hereafter: To see land after a long and dangerous voyage, how joyful is it? As the *Trojans*, after they had been wandring a long time in the *Mediterranean* and *Ægean* Seas, as soon as they espied *Italy*, they cryed out with exulting joys, *Italy*, *Italy*; how much more the Saints after they have passed this troublesom world, and come to Heaven, what acclamations of joy will the heavens ring of? *Heaven, Heaven.* 10. *Italiam, Italiæ primus conclamat Achates, Italiam socii lato clamore salutant.* 11. *Semper erunt, quòd sunt æternæ gaudia vitæ, Gaudenti quoniam causa erit ipse Deus,* Prosper in Epigram.

Lastly, all these things are eternal; this puts an infiniteness of worth upon every particular: How was *Haman* puffed up by *Esthers* inviting of him to one Banquet? How shall the hearts of the Saints be taken with that eternal Supper of the Lamb? *Obed-Edom*

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Edom was blessed in having the Ark but three moneths in his house, how blessed they who shall have Gods not onely gracious but glorious presence eternally? And so I come to the fourth particular, which was propounded in the handling of this point; namely,

4. *Wherein lies the power of the consideration of the recompence of reward to help a man through sufferings.* Much hath been said, but more may be said, to shew that there is a mighty power in it to enable the heart to suffer any thing for God; it is that which hath mightily wrought upon the Saints of God heretofore: That is an observable place that we have concerning Christs Transfiguration, and Christs Agony: when he was transfigured upon the Mount, and his glory was shewed, even a glimpse of the glory of Heaven; Christ took with him onely three Disciples, *Peter*, *James* and *Iohn*; afterward when Christ was to come to his Agony, when his soul was heavy to death, and he sweat clods of blood, he onely took those three Disciples that had seen him in his glory, to see him in his sufferings; to shew, that those that know what the glory of Christ means, those are the fittest to joyn with Christ in his Agony, and to endure the greatest sufferings that they can meet withal. See in *Dan.* 7. there is mention made of a cruel Tyrant that should make War with the Saints, and should persecute Gods people, that devoured and brake in pieces, yet there were some that should bear out all, that should have the Kingdom given them, and God should reward them gloriously; Who are they? at the 22 verse, *The Saints of the most high:* so you read it, or, *The Saints*

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Saints of the highest; not onely of the *highest God*, but of the *highest places*, of the *highest things*, they are those to whom the Kingdom shall be given, those Saints that did see the most glorious things of the Kingdom of God, they had the reward, for they held out in sufferings, but others, whose hearts were low in the earth, they did not hold out.

So those that should hold out in the time of *Antichrist*, and should not worship the *Beast*, *Rev.* 13. 6, 7, 8. were such as dwelt in Heaven. He opened his mouth in blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwelt in Heaven: in many places of the *Revelations*, Heaven is taken for the Church of God, and the People of God, and so Interpreters take it here: And it was given to him to war with the Saints, and to overcome them: but though he prevailed against the Saints to kill them, yet he could not prevail against them that dwelt in *Heaven* to worship him; but all that dwell upon the *Earth* shall worship him; all that know no higher good then the Earth, they shall follow Antichrist and worship him. Here we see the reason why people will not endure the sufferings inflicted by the Beast, but follow the Beast, & have *his mark either upon their foreheads* openly, or in their hands secretly, because they do not apprehend the glory of Heaven; but if they can come to see those glorious things of Heaven, though *Antichrist* do persecute them, they would not worship him: in these latter times of the world Antichrist will prevail to get many to worship him, but the sight of these glorious things will keep us we shall not worship him. In *Rev.* 12. the Church who is compared to a *Woman* that was cloathed with the

glory

Cap. 53. glory of the Sun, *she had the Moon, and all sublunary things under her feet*: When the soul is seeking after the glory of Heaven, and that is always in its eye, this causes it to have the *Moon*, by which is signified *all things below* that are subject to changes, under its feet. I read of a *Martyr* that was whipped, and almost scourged to death, and then being led to the execution, he met with his Mother, who being a godly gracious woman, did not fall of tearing her hair, and rending her cloathes as other women used to do; but cryed, *Son, Remember eternal life; look up to Heaven, and see him that reigns there*: Hence we see that *having an eye to the recompence of reward*, does make the heart to choose the *Choice of Moses*, *To suffer affliction with the people of God, and to esteem the reproach of Christ greater riches then the treasures of Egypt*; you see there is a great deal of power and *efficacy* in it; but wherein does this power consist? In divers particulars.

CHAP. LIII.

Wherein the power *and* efficacy *of eying* the recompence of reward *consists*.

1. FIrst, there is a great deal of power in looking to this glorious *recompence of reward*; because the glory of this does so much darken all the glory of the things of the world that we are called to part withal, when we are called to suffer any thing: Now then the argument lies thus; That which darkens all the glory of the world, and makes it appear

pear to be nothing, that must needs have a great deal of power to enable the heart to part with any thing in the world in the cause of God: those who by the eye of faith are able to behold the reality and certainty of those glorious things, they look upon all things below as poor, mean, slight, contemptible things: As we know the glory of the light of the *Sun*, darkens the glory of the light of a candle; the light of a candle is comfortable in the night, in the dark, but when the light of the *Sun* riseth, that is nothing: So long as the men of the world are in darkness, the light and comfort of the creature is a great matter to them; but when God lets the glory of the things of his Kingdom appear to them, then the comfort of the creature is nothing. A Glow-worm glisters in the dark, but when the day comes, the brightness and the glistering of the Glow-worm is not seen: so all the brightness and glistering of the creature that takes the hearts of men, is gone when God lifts up his light upon them, and shews them the greatness of his Kingdom. Cap. 53.

And the reason why people are so hardly brought to suffer any thing for God, is because they have such high esteem of these things; that which a man hath high esteem of, he is loth to part withal; but when a mans heart is taken from them, as there is no longer a high esteem of them, he is willing to part with them. As Saint *Paul* said, *I am ready not to be bound onely*, but *also to dye for the name of the Lord Jesus*; his life was not dear to him, he accounted it not worth the least degree of glory to God: A gracious heart, as it accounts nothing low in any duty that tends to this glorious reward, so it accounts nothing high

Mala vitæ præsentis tanto durius animus sentit, quanto pensare bonum quod sequitur, negligit. Greg Moral. l. 10. c. 12.

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high to part with for *the recompence of reward.* It is a notable passage we have of *Joseph* to his Father *Jacob*, *Gen.* 45. 20. *Regard not your stuff, for the good of all the Land of Egypt is yours:* It may be *Joseph* thought his Father *Jacob* might think, I have many Goods here, and what, shall I leave all that I have here to go to *Egypt*, into a strange countrey? he might think this might be some let to his Father; but *Ioseph* calls it all *stuff:* you have a deal of stuff and lumber, but let it not grieve you to leave your stuff and lumber, all the good of the Land of *Egypt* is yours: So God says to a gracious heart, when it looks upon any thing it should part withal, and it is loth to part with it, says God, *Regard not your stuff*, and lumber you have here; *for not the good of all the Land of Egypt is yours, but all the good that is in Heaven is yours, and the good that is in the God of Heaven, and the good that is in Christ is all yours:* That soul that understands the glory of Heaven, and the Interest that it hath in it, shall hear a voyce tell it, That *all the good in Heaven, and in God, and in Christ, is its own*; and therefore he will not regard any thing here: if we knew no better things then these, we would be loth to part with them; if we had never seen the light of the *Sun*, we would have accounted the *Moon a glorious* creature, and as a mighty Ornament to Heaven, and to the world; but when we come to see the glory of the Sun, that is nothing to us in comparison. Children that are born in a dungeon, and know no better things, would be loth to part with that they have there; but when they come to know what is in the world, then all they had before is nothing to them;

greater

greater glory diminisheth that which is less. So that we may apply that the Apostle speaks concerning the comparison of the *Gospel* with the *Law*, to this we are speaking of, 2 *Cor.* 3. 10. That which was made glorious, had no glory in this respect, by reason of the glory that excelleth; though there was some glory in the administration of the Law, yet it is no glory in comparison of that which excelleth: So though there may be glory in the outward comforts of the world, yet there is no glory in comparison of that glory which excelleth, in comparison of that glory which hath been opened; and that is the first thing. Cap. 53.

Secondly, as the glory of the world is darkned by having respect to this glorious *recompence of reward*, so all the evils of the world are wonderfully lessened: You know what the Apostle says, in *Rom.* 8. 18. *That the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us:* As we use to say, It is not to be named the same day, not to be reckoned with the glory that shall be revealed in us: A *Father* upon that place hath a notable gloss, says he, *Sufferings are not to be compared & looked upon, in respect, first of the punishment that we have deserved, which is passed by, and pardoned; and then not to be compared and reckoned with the present grace and comfort that Gods people have here:* But then much less is to be compared and reckoned with the weight of glory that is to come, that is promised to us. And so in 2 *Cor.* 4. 17, 18. *While we look at things that are eternal, not temporal, this light affliction*; all is but light, and nothing in comparison: What is it for one to have a rainy 2.

Non sunt condignæ passiones ad præteritam culpam quæ remittitur, ad præsentis consolationis gratiam quæ immittitur, ad futuram gloriam quæ promittitur. Bern.

Cap. 53. day, who is going to take poſſeſſion of a Crown? there is no man would be much ſenſible of a little cold in his head, if it were uncovered a while to have a Crown of gold put on. I have read of a fooliſh woman that was afraid her Son ſhould get cold by putting off his night-cap to have a Crown ſet upon his head; but no wiſe man would much conſider the cold he ſhould get in his head upon that ground: Great things ſwallow up ſmall things, and great joys will ſwallow up ſmall evils; there is no compariſon between the evil we ſuffer here, and the glory that is to come; What is a drop of vinegar put into an Ocean of ſweet wine? it is not ſo much as taken notice of; here when a man receives a great good, he is not affected with leſſer evils: As for example in *Saul*, when *Saul* had the Kingdom, ſome did deſpiſe him, 1 *Samuel* 10. 27. but *Saul* held his peace; he was not troubled at that, though he was a man afterward froward enough; he thought, this good of the Kingdom is enough to take away the apprehenſion of any evil in being deſpiſed; what though a company of poor people deſpiſe me, and ſpeak againſt me when as I have the Kingdom, and am anointed of God, and have this dignity put upon me? A man that knows any thing of his own worth, and that God hath beſtowed much upon him; this takes off any other evil, that appears to be in others prating of him; but now when men do not underſtand any great good in themſelves, then they account the evil of the world deſpiſing them a great evil: Many men judge of themſelves rather by the eſteem other men have of them, then by any good they know in

in themselves, and no marvel though these men be so much troubled at other mens despising of them. If a Merchant have a Ship come home laden with many thousand pounds worth of rich Commodities, though his Servant should do something amiss that day, he would not be froward at it, but pass it by, because he hath such great profit and good coming in; so the evils of the world are nothing in comparison to that soul that knows the great things of the Kingdom of God to be its own. Cap. 53.

Thirdly, there is a mighty deal of power in it; because this respect unto the recompence of reward, does so much take up the faculties of the soul, the intention of the minde being taken up about so great an object, other things are not minded in comparison; and this is the reason why those that are in a phrensie, are insensible of what you do unto them; because their mindes are taken up about that which they apprehend so strongly, as nothing else is minded by them; and if there was any object made known to take up the minde of man, it must be such great things as these, made certain and real to the soul by faith. It is a property peculiar to God, that though he hath many glorious things that he exercises his wisdom about, yet he does minde the least thing, the least creature in the world, as much as if there were nothing else to minde; but no creature can do so, no creature can minde great things with intention of minde, and yet minde inferior things with any strength of intention too, but if he mindes great things with intention, other things must be lightly 3.

Cap. 53.

minded. An Eccleſiaſtical Hiſtorian tells us of the Chriſtians they did ſo minde the glory of God, and the glory of Heaven, as that the pains they ſuffered were as in the bodies of other men, and not in their own bodies. It is reported of *Archimides*, who was a great *Mathematician*, that when the City was taken wherein he was, and the Warlike inſtruments of death clattering about his ears, and all was in a tumult, yet he was ſo buſie about drawing his lines, that he did not know there was any danger, and heard no noiſe: If ſuch objects as theſe can take up the intention of the minde, ſo as not to minde other things, then much more ſuch an object as eternal life, and eternal glory and happineſs. And therefore that place is very obſervable, in 2 *Cor.* 4. 16. *We faint not in our ſufferings, becauſe we look not at things that are ſeen, but at things that are not ſeen*: We are ſo intenſe about Heaven, and the glory of God, that we do not give a look at things that are ſeen. So in *Heb.* 11. 15, 16. They were not ſo much as mindeful of that Countrey from whence they came, *becauſe they ſought a Countrey that was better*, and heavenly. It is a notable expreſſion that *Baſil* hath concerning the *Martyrs*, ſays he, *They do not look at the danger they are in, but at the crown*: And again he ſays, *They do not look at the Officers, and Executioners that are whipping of them, but they look to the Angels that are giving acclamations, and that are encouraging of them.* As a carnal heart, a man that mindes earthly things, his minde is ſo taken up about them, becauſe they are an object ſuitable to him; as when all the glory of God, and of Chriſt, and of Heaven is ſet before him, he lets it paſs without any

Pericula non reſpicit Martyr, coronas reſpicit; flagas non horret præmium numerat; non videt lictores inferuè flagellantes, ſed Angelos ſuperne acclamantes. Baſ. Hom. de Barluã Martyr.

any minding; so a gracious heart that by faith can see into the reality of the glory of Heaven, and eternal life so taken up with them, as not to minde earthly things; and that is the third particular. Cap. 53.

Fourthly, the respect unto the recompence of the reward hath a mighty power to carry on the soul in a way of suffering, because the soul by this comes to see how infinitely well pleased God is with it, and with that it undertakes for his names sake, in suffering any thing in his cause; and this does mightily prevail with a gracious heart. If God does but give his command to do a thing, this might be enough to shew Gods good pleasure in that action; but when with command God reveals such infinite glorious things that he will reward that action withal, this discovers more of the infinite good pleasure of God; so that the soul in this does not onely see its own happiness, but sees the infinite good pleasure of God in it; and reasons thus, How hath God set his heart upon me? And what infinite good pleasure is it that he takes, in that I poor worm shall suffer for his names sake, when he does not onely tell me it is according to his will, but he hath such infinite glorious things to reward that I do, except his heart were much upon it, & taken with it, there would never such great and glorious things have been for the rewarding of it; but in that these things are so revealed, and I in some measure see them, I cannot but think God takes infinite delight in these sufferings, for his names sake, & God forbid that any thing in the world should take off my heart from that which I see God takes such infinite pleasure in: when a gracious heart shall see God holding forth a crown to set on his head in suffering, 4.

Cap. 53. it sets the soul on fire in suffering for God; if thou hadst onely given forth thy command, it had been enough to make all creatures obedient to thee; but that thou shouldest manifest thy self thus to crown them with this glory, and to lay up these treasures of the riches of thy glory for them, Who would not do and suffer any thing in thy cause, O blessed God!

5. The fifth particular, wherein the power of this argument consists, is the abundance of sweet that there is in the *hope of this reward*, to fill the heart with joy and peace; the more joy and peace the heart is filled withal, the more certainly it is able to do great things. So *Nehemiah* tells the people when he would have them rejoyce, *The joy of the Lord is your strength*, *Neh.* 8. 10. When as the heart is strengthned with joy, it is able to do mighty things; now the hope of these glorious things do mightily fill the heart with joy, and so strengthens the heart: A man that hath his body strong, he can endure cold, and bear great burthens that a weak body cannot bear; and nothing strengthens the heart more then this *joy of the Lord*, where the heart is filled with it. Vessels that are empty will soon be broke with the heat of the fire, which they will not be if they be full: this hope of the glorious reward fills the heart with precious liquor, that you may set it by the fire, and put it into troubles, it will not break. As a Gyant refreshed with wine, hath great strength to undertake any thing, so the soul that is filled with this comfort of the hope of Heaven and glory, can go forth as a Gyant refreshed with wine, and make nothing of those things that others make great matters of. When the heart is filled with joy & hope of believing, and so filled with light within,

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in, whatsoever darkness is abroad it cares not. As *Oecolampadius* when he was to dye, and they spoke of the light without, says he, *What is the light without? I have light enough within*; And so a gracious heart says, there is enough within to strengthen me, let there be without what there will. When *Alexander* gave away great things, almost all he had, one of his Officers aked him what he would have left for himself, says he, *Hope*: so says a gracious heart, though all things be gone, yet it is enough to fill my heart with joy, that I have *hope* of the glory that is to be reveald.

Hic sat lucis: Clapping his hand upon his breast.

A natural chearful spirit can be able to undergo great things, that one that is naturally timorous cannot; the *Wise man* saith, *The Spirit of a man shall sustain his infirmities*: A man that hath a natural chearful spirit, is able to sustain many infirmities that others cannot; As for melancholy spirits, every thing that comes cross to them is ready to sink them, and they cannot undergo those troubles which a chearful spirit can, because they want the sweetness within; What strength is there then in the filling the heart with joy in believing of these things? As a man that hath his bones filled with marrow, and hath abundance of good blood, and fresh spirits in his body, he can endure to go with less cloathes then another, because he is well lined within; so it is with a heart that hath a great deal of fat and marrow, joy and peace within, though such a one hath not many cloathes, and outward comforts to strengthen him, he will go through troubles well enough; *Proverbs* 14. 14. *A good man is satisfied from himself*: And it is enough for good men to know within themselves that they have an enduring

Cap. 53. substance, *Heb.* 10. 34. A tree that hath a great deal of sap within, can bear great weights and burthens that others cannot; and that is the fifth ground, because the hope of these things does fill the heart with joy, and so strengthens the heart.

6. A sixth thing wherein the power of having respect to the recompence of reward appears, is in that it hath a great deal of power to resist any temptation of Satan, and to quench the fiery darts of Satan. In *Ephes.* 6. where the spiritual armor is spoken of, the *helmet*, the *armor* that is for the head, and keeps that from being hurt with any stroke, is the hope of salvation, and the hope of glory; so that whatsoever temptations of the Devil comes, by this helmet they are kept off, that they do not so much as take the judgement: As we might instance in the several temptations that the Devil hath to keep one from sufferings; as when he comes and says, *Why will you undo your selves in such a way as this?* Presently the *hope of salvation* is held up, and the soul answers, It is so far from undoing of me, that it is the onely way to provide for my self; *He that will save his life shall lose it, and he that will lose his life for my sake, shall save it.* If the Devil comes with this temptation, *Surely God does not require such things of his people, to be brought into such straits, and suffer such hard things:* The soul that hath the hope of his glory, holds it up, and makes this answer; *Why, seeing the Lord hath laid up such glorious things hereafter, why should I not think that God may require hard things for the present?* If he comes with this temptation, *Why will you go on in a singular way from others?* A gracious heart upon this argument, answers,

answers, *I expect choice and singular mercies from God, and why should I think much to go on in a way that is singular? though others do otherwise, it may be they shal never be partakers of such singular things.* If the Devil comes and say, *Surely God does not love you, if he did, he would not suffer such great calamities, and sore troubles to befal you, and if it were his cause, he would assist you in it:* the soul answers, *Hath the Lord laid up such glorious things for me hereafter, and shall I call Gods love in question, because I am deprived of these mean things, and undergo such afflictions as these?* certainly those things that God hath laid up for me shall so uphold my heart, as that I shall never call in question Gods love, though I suffer never so much here; and that is the sixth particular.

Seventhly, there is a great deal of power in this argument to help on the soul in a way of suffering, because by looking at this *recompence of reward*, the soul comes to see what glorious things sufferings do prepare for, hasten unto, and work to the encrease of. First, what glorious things sufferings prepare for: As it is a notable expression Mr. *Hawks* hath in a Letter he writ to encourage Mr. *Philpot*, being cast into the *Bishops Cole-house*, says he, *This Bishops Cole-house is but to scour you, and make you bright, and to fit you to be set up upon the high shelf*, meaning *Heaven*; as when you would set up vessels of brass, or iron, you first take cinders or ashes and scour them, and by rubbing them with such things, they are fit to be set up; so all sufferings are but the means that God uses to scour his people to make them bright, to set them up on high; God will not set up his servants on 7.

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on the high shelf, till first he hath made them bright, and he uses this way to do it, and then they hasten to great things; the more one suffers, the nearer he comes to glory, and to Heaven: Let the world do the worst it can, it can but take away your estates, and meat, and drink, and put you in the cold, and hasten death, and the hastening of death is the hastening of glory: The greatest sufferings of Gods people, are but as the fiery Chariots to carry Gods people home in. This was the answer of *Basil* to the Emperors *Lieutenant*, when he threatned death to him, *Death is a benefit to me, it will send me sooner to God, to whom I live, to whom I desire to hasten.* And then they do encrease glory, it is but a trade of less things to encrease greater; all sufferings are the seeds of glory.

ὁ θάνατος εὐεργέτης, καὶ γὰρ θᾶττον πέμψει με πρὸς θεὸν ᾧ ζῶ καὶ πολιτεύομαι, καὶ πρὸς ὃν ἐπείγομαι πορρώθεν.

Eighthly, there is a great deal of power in this to carry on the soul in a way of suffering, because it does mightily enflame the soul with love to God, and Jesus Christ; it seeing that the bottom and ground of all this glorious recompence of reward is in the free and eternal love of God in Jesus Christ, that did work about this before the foundation of the world was laid; this does mightily enflame the heart with love to God, and therefore it wishes as that *Martyr* did, *O that I had as many lives as I have hairs on my head to lay down for Christ.* And it is sorry that it hath no other opportunity to testifie its love to God, the soul says, *I have but this little time to testifie my love to God, and I can but testifie little in doing:* O what a happiness is it, that that which I want of testifying my love in doing, I have it in testifying my love in suffering! Shall a dog that hath but

but a few crums or bones from his Master, be willing to venture his life in defence of his Master; and shall not a gracious heart, that expects not crums and bones, but Crowns, and unconceiveable glory in Heaven, be willing to venture life for God in the cause of God? Cap. 53.

9. Ninthly, there is a great deal of power in having respect to the recompence of reward to carry on a soul in suffering: because according to the things that are apprehended, there is the like impression left upon the spirit: As a gracious heart apprehending holy things is made holy, and apprehending spiritual things, is made spiritual, and apprehending great things, is made great, there is a holy gracious magnanimity put into the heart: A man that is lift up on high upon a high Tower, or a high Mountain, he looks upon things below as little things: The apprehension of this glory lifts the soul on high, and puts an impression of greatness and glory upon the heart, and so causeth an heroical spirit in the heart, to look upon all things below as small: as the Martyrs, though they were weak spirits by nature, even women and children, yet apprehending such great things, they had heroical magnanimious spirits, and looked upon their sufferings as small things, because they had an impression of the object they beheld left upon their spirits, and in some measure were made like it.

10. Lastly, there is a mighty deal of power in looking to the recompence of reward to help in sufferings, because it hath much power to cleanse the heart: every one that hath this hope purgeth himself, 1 *John* 3. And hence the Christians in the Primitive times were

Cap. 53. were so able to suffer, because they had their hearts so *purged by faith*, *Acts* 15.9. Take a man that was strong, if he have many ill humors in his body, all his strength is gone, but if the Phisitian gives him something to purge out his ill humors, though hee have no Cordials given him to strengthen him, yet he is strong, and he is able to endure, and to do more then before: So those spirits that are full of distempered humors, that are unsound, they can bear nothing, undergo no difficulty, but when there is any thing to purge the heart and make it clean, then it is able to do or suffer more: sin lies rotting at the heart, and by rotting does weaken; a rotten rag hath no strength to bear any thing, so those that have old sins lie rotting, they can bear nothing: *The spirit of power, and of a sound minde* is put together, 2 *Tim.* 1.7. now the hope of this glorious reward purges the heart, and makes it sound, and so carries it on in power. Now put all these together, and no marvel that *Moses* by having an eye to the *recompence of reward* could suffer so much: many are afraid of suffering hard things in the cause of Christ; but you see what will enable you to endure all. Now I should apply this in many particulars.

1. First, If there be such power in this to help to suffering, then surely there is power in this to help to service: you that know what these things mean, be ashamed to complain of any difficulty in any service.

2. Secondly, hence we see cause much to bless God that reveals such things to us, to carry us through sufferings; though godlines brings much suffering, yet it brings that which will strengthen against suffering.

fering. Thoſe that write the ſtories of *Egypt*, report that there is no country in which there are more venemous Creatures then in *Egypt*; and alſo they write, there is no Country hath ſo many Antidotes to help againſt poyſon: ſo godlineſs brings with it many troubles and ſufferings, but then godlineſs hath much in it to help againſt troubles and ſufferings. Cap. 53.

Thirdly, hence we come to ſee the reaſon why ſo many are overcome in a way of ſuffering, and do yield, and ſo baſely Apoſtatize, rather then they will go on in a way of ſuffering for God: they have not an eye to look up to Heaven, and to ſee all the glory that is revealed: they do not know within themſelves that there are ſuch things, as it is ſaid of thoſe in *Heb.* 10. 34. They knew within themſelves what they had in Heaven; they look upon theſe things as conceits and imaginations. In *Phil.* 3. 18. the Apoſtle ſpeaks of ſome *that were enemies to the Croſs of Chriſt*, but what were they? *They were men that minded earthly things:* but ſays the Apoſtle, *Our converſation is in Heaven.* What was the reaſon that *Demas* forſook *Paul?* It was for *this preſent world*; he was not acquainted with the powers of the world to come, and therefore *he forſook Paul*, rather then he would ſuffer in the cauſe of God with *Paul*. Certainly, thoſe that fall off in the time of ſuffering, are ſuch as never had a taſte of the powers to come, or have loſt it: this dew of Heaven hath not faln upon their hearts to moiſten them, and therefore every ſuffering does ſcorch up the root: If the root be kept moiſt, though ſcorching heat come, it does not dry up the plant, but it is green and flouriſhing 3.

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rishing still: It is the dew of Heaven, the hope of the glory of Heaven that keeps our root moist, and so we shall hold out in the time of suffering: It is given as the cause of the seed in the stony ground not come to perfection, *Luke* 8. 6. *Because it wanted moisture*; many froward people in Religion prove like the stony ground, they have not moisture, this dew of Heaven lies not at their hearts: And the reason why many do not hold out, is because they want the Anchor of hope: In a tempest if there be not an Anchor well fastened, the ship will be carried upon the rocks or the sands: Now Hope is the Anchor that must hold the soul in all affliction, if that hold, let storms and winds be never so loud, yet the heart will be kept from being split upon the rocks, and swallowed up in the sands: but many have but a paper Anchor, a conceited hope, not a strong hope fastned upon the infallibility of God in his word and promises, and therefore they cannot hold out in the time of danger. To conclude all, we see what will do it, what will carry us through sufferings.

Let us make use of this argument, and not look upon the greatness of our sufferings, to think my sufferings are greater then others, but rather let us look up on high to our God, and the greater things that are prepared for us. As St. *Augustine* speaking to a Christian that was to suffer, *Do not so much attend what punishment thou hast, what share thou hast in the whip, or in correction, but what thou hast in the Testament, in Gods Word, what is revealed there for thy encouragement*. And labor to have the light within you, or else all will never do; though many things have been revealed to your eyes, and so you may have light

Noli attendere quam pœnam habeas in flagello, sed quem locum in testamẽto, August. in Ps. 102.

light outwardly; yet if you have not the *inward* light, this outward light will never ſtrengthen you to hold out: And labor for *faith* to put life in all theſe arguments that have been ſpoken of; unleſs faith come and breathe the breath of life upon them, they will all lie dead. Labor that nothing be between your eye and Heaven, and if any thing of the world, or vain reaſonings ſhall come between your eye and Heaven, labor to remove it, keep all clear, that upon the turning of your eye you may ſee beyond the vail; and be not onely thinking of theſe things, and make them lively by faith, but *let your converſation be much in heaven,* ſending up your ſpirits to heaven, and opening your hearts to receive the influence of heaven, and then you will be able to endure what God calls you to: Who knows what God will call us to? God is ſtirring in the world, as if he intended to do ſome great things in the world, and therefore we had need of ſtrong arguments to keep our hearts cloſe to him, when many thouſand hypocrites ſhall fall. And thus we have finiſhed four things in the opening of this point: Firſt, that there is a reward for Gods people. Secondly, how far they may have reſpect to this reward. Thirdly, what the reward is. Fourthly, wherein the power of having reſpect to this reward lay to undergo any ſuffering. Now the fifth thing that remains, is, the Application of all that hath been ſaid.

And if there be ſuch a glorious reward for the people of God, then in the firſt place the offence of the *croſs* is taken away; let us be aſhamed ever to be hindred in the way of God, becauſe of the *croſs*, becauſe

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Nec illa nos insurgentis pelagi debet terrere tempestas, cum ventura nostra sit nunquã finienda tranquillitas. Hiero ad Virg. in exilium missam. *Non per istas transire angustias.*

Noluit Deus hominem ad immortalem illam beatitudinem delicato itinere pervenire, Lactant. de Officio Dei. c. 19.

because of any thing we shall suffer in the way of God, when as there is such a glorious reward hereafter. *No storm of the raging Sea should terrifie us, considering that everlasting calm that is a coming*, says *Jerome*: Let no man speak hardly of Gods ways any more. I remember I read of St. *Augustine* before his conversion, he said he was convinced of the ways of God, but says he, *I did not like to go through those straits*: He found the ways of God difficult, and that he was like to suffer much, and that hindred him; and so it does many, they see straits, they must deny themselves, and suffer hard things, and upon this they are hindred; but let us never be hindred more by this, seeing there are such great things revealed of the reward of Gods people hereafter: Why should we be so shy of the way, afflictions that lead thither; is not here enough to pay for all? *God will not*, says *Lactantius, have the path that leads to this immortal blessedness, be a delicate path.* Certainly, if any of you should be hindred from the ways of God by any hardship you are like to meet withal, how will this confound you, when God shall come and say, Did not I shew unto you those glorious things I intended for my people? and was not all that sufficient to draw your hearts over these difficulties?

In the *Primitive times*, the offence of the *cross* was taken away, after once they came to be enlightned in such glorious things as these; in *Heb.* 10.32. *Call to remembrance the former days, in which after you were illuminated, you endured a great fight of afflictions*; before they were not able to indure that fight of afflictions, but after they were illuminated they were;

so

so howsoever you might have some hard thoughts of the ways of God before, yet now being illuminated, having the light of this blessed truth of the reward that is to come, revealed to you, be willing to endure any sight of afflictions; do not look at this stumbling block, look up to Heaven, and that wil keep you from stumbling. When men walk upon the earth, if they look upward, they may stumble upon stones & blocks; but it is otherwise in our walking in Religion, our looking upwards to heaven does keep us from stumbling: Wisdom is on high; the way of the righteous is a high way, he is lifted above all stumbling blocks by looking at this recompence of reward. St. *Paul* when he had his thoughts about this, says he, *Neither life, nor death, principalities, nor powers, nor any thing should be able to separate him from the love of God.* Cap. 53.

Secondly, if there be such a glorious reward, consider, that this is a mighty aggravation of the evil of sin, that when God hath revealed himself so gracious, as to lay up such glorious things for those that walk in the way of obedience, for any after this yet to embrace the ways of sin, must needs aggravate the horrid and desperate wickedness of mans heart: There is evil enough in sin, though we should lose nothing by it, that it is a disobedience to God, a breach of the Law, and going against the minde of God; but for men to venture upon the ways of sin, although they know they shall lose such an infinite good as this is, here is not onely desperate wickedness, but desperate folly; it is a sign that mans heart is desperately set upon sin, that he wil go on in sin, though it be with the loss of all this glory, and these blessed things. I remember *Ambrose* reports of one *Theotimus*, *Use* 2.

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Vale lumen amicum

that having a diſeaſe upon his body, and the Phyſitian told him, Except he did abſtain from intemperance, *drunkenneſs* or *uncleanneſs*, he was like to loſe his eyes; his heart was deſperately ſet upon his ſin, that he ſaid, *Farewel ſweet light then*; as if he ſhould ſay, I muſt have my pleaſure in that ſin, if I muſt loſe my eyes, then farewel eyes, *farewel the light*. I ſuppoſe there is none of you dare reaſon thus deſperately, when we come to you in the name of God, and ſpeak of ſome particular ſin that your conſciences tell you you are guilty of, and profeſs unto you as in the name of God, that that way you take cannot ſtand with eternal life, that you muſt eternally periſh, and loſe all that happineſs that God hath prepared for the Saints, perhaps none dare ſay, *Farewel God, and Chriſt, and eternal life, and all, I muſt have my ſin:* Though you do not ſay ſo directly, yet if after you have heard all *this*, you go on in a ſinful way, you do in effect ſay ſo; for the Scripture ſays, *Know you not that no drunkard, nor whoremonger, nor covetous, nor unclean perſon, nor extortioner, and the like, ſhall enter into the Kingdom of God:* You know this, it is not poſſible that any ſhould be ſo ignorant, but he knows ſuch ſhall never enter into the Kingdom of God; you going on then in ſuch a way, you do as it were ſay, *Farewel God, and heaven, and farewel all that Chriſt hath purchaſed by his blood, rather then I will loſe my ſin:* How will this confound you another day? how will *conſcience* accuſe you? when it ſhall tell you what you have heard, and what you might have had, and you have loſt all for your luſt: God ſhall ſay, *I revealed to you what my ways and counſels were concerning man, that this was the great work and deſign, that I intended to make wretched*

wretched man happy, to bring vile dust into glory; and was that my great master-piece, that I intended nothing in your eyes, but must it be despised for the satisfying of your lusts? Christ shall plead against you, *Was I content to leave the bosom of my Father, and to be in the form of a servant, and to be made a curse, & to lose my precious blood, & my life, to purchase glory for man, and must this be slighted for your base lusts?* How will the Spirit of God plead against you? *What, was not I in the mouth of my Ministers to reveal these glorious things, and deep things of God, that now in the Gospel are made known, and must all that work of mine be neglected and slighted for your base lusts?* Yea, how may all the creatures in the earth come to plead against you? *Lord, thou didst not make us capable of any such happiness as thou didst the children of men, and yet we did honor and serve thee in our order, but thou madest this creature capable of eternal happiness, and yet all is despised for the satisfying of their base lusts.* Yea, how may the Devils come and plead against thee? *Lord, when we were once fallen, thou wouldst never enter into covenant with us, to give us any hope of any mercy at all, much less hope to receive any such great things; there was hope for these wretched creatures to be eternally happy, and yet they neglected all for their lusts, & therefore shal their punishment be no more then ours? shall their fire be no hotter then ours?*

These things that I have delivered, though they be comfortable to the people of God, they will be terrible things to the wicked, and will be a dreadful aggravation to sin, as *Heb.* 10. 29. *Of how much sorer punishment do you think those worthy of, that in neglect of these things do even tread under foot the blood*

Cap. 53. of the Son of God, as *cap.*2,3. *How shall we escape, if we neglect so great salvation?* If the salvation that we speak of were not *great salvation*, it would not deserve such great punishment for the neglect of it: See how great the mercy of God is in revealing such great salvation, so great shall the punishment be of those that neglect such great salvation: We use to say to some that will be bold to venture upon such ways as others will not, They may say and do what they will, they have nothing to lose, but if a man have any thing to lose he is more wary, it is true, if we had nothing to lose, it were not so much for us to go on boldly and carelesly in our way, but know we are capable of abundance of glory, that we are in danger to lose if we go on carelesly: Consider what you are like to lose, and let that raise your heart against the ways of sin, nothing can make it up. For one to do any thing that shall prejudice the right to a Crown, this is counted a great offence, and is not past by without blood: Sin seeks to deprive us of a Crown, of Heaven, of immortality; O the mischief that is in sin! let our hearts rise against it with hatred to death: when any temptation comes, let us use this argument as a help to answer temptation, O in this temptation there is that will deprive me of all my hope of heaven, & of glory, and of my crown, and of all my good, if I take not heed; and therefore *now* shal I sin? will any sin do you that good as will countervail the cutting you off the hope of all this glory? will it make you amends for this evil?

If a man might have a whole world given him for to lose his eyes, no wise man would lose the benefit of his sight for the whole world; wilt thou venture the loss of the sight of God, and of Christ, and of all

all communion to be had with them for a luſt, and for a baſe pleaſure? what worth is in it to make thee ſo venturous? When a temptation to ſin comes, make uſe of this argument, as *Saul* did to his men, *What, can the ſon of Jeſſe give you vineyards, and oliveyards?* So you may ſay to every temptation, to the ways of ſin, What, can my ſin give me Heaven, and glory, and immortality? can my ſin reward me as God will reward me if I walk in his way? If a Chapman ſhould come to you who are Merchants, and offer you for a commodity twenty times leſs then it is worth, your hearts will riſe againſt him, in diſdain and contempt of him: Now when ſin comes to offer any pleaſure or content to the fleſh, let your hearts riſe in diſdain againſt it, it offers you infinitely to your loſs, baſe momentary pleaſure for Heaven, and all the glory that hath been opened to you. As one ſaid when a *Harlot* askt a great price for pleaſure with her one night, *I will not buy repentance at ſuch a rate:* And ſo when ſin comes, ſay, *I will not buy pleaſure at ſuch a rate.* It was an aggravation of the ſin of *Iſrael*, that they would return into *Egypt*, becauſe the Land of *Canaan* was ſo good a Land; So it argues baſe hearts in people to deſpiſe all that is in Heaven, and the glory of it for to turn to *Egypt*, to ſome baſe luſt.

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Non tanti emam Pœnitere.

Thirdly, if there be ſuch a glorious reward for the Saints, this rebukes all baſe worldly droſſie ſpirits, that ſeek for no higher good then meerly to enjoy the uſe and comforts of the creature, and content to their fleſh for a while: How many are there in the world that would bleſs themſelves in theſe things? *Might I have but ſuch an eſtate, and ſuch content in the*

Uſe 3.

Cap. 53. *world, it were enough, they should think themselves happy.* As that *Duke* of *Burbone* in *France*, if he might have his Palace in *Paris*, he would not change it for *Paradise*. A company of base drossie spirits that could be content to have the things of this world for their portion, it argues you have low thoughts of an immortal soul; you know not what an immortal soul is capable of, who can think your selves satisfied in any creature. You have but low thoughts of God; are there no richer treasures in God then onely a few outward *delights*, *meat*, and *drink*, and *sports* here? Hath God nothing else to communicate to the creature? what mean thoughts hast thou of Christ, and of all the purchase of the blood of Christ? What, hath Christ come and laid down his blood to purchase nothing but this, to have content in the creature? Certainly *the God of this world hath blinded thine eyes*, that thou shouldst not see into the glorious things of eternal life that are in the Gospel, and in the Word: How many would frame to themselves a kinde of Heaven here, an imaginary Heaven? As I have read of a King of *Persia*, that he would have an imaginary Heaven, and therefore he made a brave Palace, and in the top he made the heavens, and painted *Sun*, *Moon* and *Stars*, and underneath *Clouds*, that with Art moved up and down, and distilled rain, and made thunder, and he had a brave Throne glistering above those clouds, this might be sufficient for a *Heathen*; and yet how many Christians are guilty of this, to imagine Heaven to themselves? If they had but *this* and *this*, that were Heaven. Certainly thou wilt finde the loss of these things a hell, if there were

were no pain; but know, thou canst not lose Heaven, but thou must of necessity be plunged into hell; you cannot lose all this glory, but you must of necessity be under that misery which is contrary to this glory; whosoever loses the one, though that be ill enough, he must be under the misery of the other.

And know, whatsoever thy heart is set upon in this world, if it be not in order to this reward, it is cursed to thee, for the blessing of all comfort does consist in order to this last end. O that men were throughly principled in this one principle, namely, That the good of all things in the world, consists in the subordination they have unto the highest and last end for which they were made: Now whatsoever a man hath, if there be not a subordination of it unto the last end, it is all cursed: O know thy folly, that hast sought to satisfie thy self in the things of the world! Know thy folly, that thou hast in this, like a Swine sought to take contentment in swill and husks, when as you hear there is bread enough in your Fathers house. Mark what the Psalmist says in *Psal.*4.3. *How long will you turn my glory into shame? how long will you love vanity and seek after lyes?* By your loving vanity, and seeking after lyes, you turn the glory of God into shame; so all carnal hearts that seek for their portion in this world, put a shame upon all that glory that God hath opened to you in this recompence of reward: O be not guilty of this, when as you have heard of these glorious things *in the recompence of reward*, do not you cast shame and filth upon them, as if they were all imaginations. Know those things that you esteem to be real and substantial, are vanities and imaginations, and all

The good of all things *here* consists in subordination to the supreme good *hereafter.*

Cap. 53. substances and realities are in this recompence of reward.

Use 4. Fourthly, if there be such a glorious recompence of reward for the Saints, those also are to be rebuked who seem to go on in those ways that might bring this reward, and yet through the wickedness of their hearts do deprive themselves of this reward, and these are hypocrites. There are three sorts of these:

First, such as though they go on in the hearts same ways that Gods people go in, yet there are so base and vile therein, as they seek no greater things in them then their own base ends, and so lose all.

Secondly, such as go on in the ways that tend to this reward, and yet perish at last for some one base lust.

Thirdly, such as go on in those ways, and are in a good forwardness, and yet prove to be Apostates, and so lose all their labor, and all their reward.

1. First, such as go on in the ways that lead to this reward, the ways of Religion and godliness, they do the same things that Gods people do for this reward, but onely this, their ends are different; they pray as much, hear as much, and receive Sacraments, make a great profession in Religion, and their hearts seem to be mightily up in duty; yea, perhaps they suffer much in the ways of God, and are resolute in the ways of godliness, and yet lose all in the conclusion upon this ground, because though they be in the ways that lead to this reward, yet their *ends* are so base and low, they do not look at the

Cap. 53.

the glorious reward in these actions, but look at some under thing; as to give content to men, and applause of men; and to be accounted some body in the place where they live, and to gain some outward respect from such and such, and this is the highest pitch their hearts rise unto in the duties of Religion: If ever there were any sottish desperate delusion of heart, this is it, to undertake to do that which others do, that come to enjoy all this glorious reward; and though you do as much as they, and take as much pains as they, yet you in the conclusion miss of all, and lose all upon your base ends: you follow Christ as others do, but a gracious heart follows Christ *for* Christ, but you follow him only that your own mindes and wills may be satisfied, it may be you know not how to live: and this is that you aym at in following Christ, and in prayer, and in speaking of good things, all that you aym at, is that you may be accounted those that have *parts* and *gifts*; and in giving of alms, you onely look upon some low and base ends which you shall attain, and this is like to be all your reward, so says Christ, *Wo to you hypocrites, you have your reward:* And wo indeed when this shall be said, You are forward in Religion, to gain to your selves such base things, you shall have them, says God, and this is all the reward you shall have. O be ashamed and confounded in your own hearts, that you should perform the duties of Religion, and take such pains in the ways of God, that do lead to such glorious things, and yet your ends are so low; by having such low ends in religious duties, you make Earth your throne, and Heaven your footstool, whereas God

A gracious heart follows Christ, *for* Christ.

Cap. 53. God says, *Heaven is my Throne, and Earth is my footstool*; Why should you be so cross to God in the foolish ways of your vile hearts?

Narural conscience a spur to duty. Some there are that perform these duties to satisfie *natural conscience*, and so they may be unsound, and their consciences not accuse them; but these hypocrites are the basest that can be, their consciences cannot but accuse them, that they undertake the ways of Religion, to employ them for no more then for the attaining such low ends. Yea, many that are now in Heaven, and have this glorious reward, did not finde so much difficulty in the ways of Religion as many Hypocrites do. There are three Reasons for it.

1. First, *that* they do is by their own strength, and when one comes to perform the duties of Religion by his own strength, they are hard to him; a gracious heart hath strength from Heaven, and from Christ; now when a man hath received strength, he can do that with ease that was difficult before: A man that hath a base unclean heart, the ways of Religion must be tedious to such a one; as a mans body being corrupted, whatsoever he does is tedious to him, if he were sound it would not be so tedious; and so the ways of Religion are tedious to an hypocrite, because he does all in his own strength, and his soul is corrupted.

2. Besides, the ways of Religion are not suitable to his principles, but he is fain to force himself to them, and all forced things are tedious; but a gracious heart goes on in the ways of Religion as suitable to his principles.

3. Besides, an Hypocrite hath not those comforts as those

those that are gracious have in their ways, they have the assurance of Gods acceptance, and the light of God shining upon them, which Hypocrites have not; so that the ways of God are more difficult to Hypocrites, then to the godly; and yet they get nothing by them but some base ends, and the godly that do not endure so much difficulty, get Heaven, and immortality, and a Crown of glory, and all because their ends are different: O be sure your ends be right, you see what vast difference mens ends may make!

As if two should go to sea, it may be they go out both together, and one endures as much tempest and storm as the other, and they are at the like charge; perhaps yet the one comes home richly laden, and the other brings nothing but Cockle shells, and a little gravel; when he that brought home the Cockle shells and the gravel, shall see the difference between him and the other, when as they were at like charge, and endured the same difficulty, how will he be ashamed? This is the difference between a gracious heart and an hypocrite, both go out in Religion, the one makes as much stir as the other, and suffers as much disgrace and contempt as the other; the one enjoys all the riches of the Kingdom of God; the other, what does all his profession come to? he gains a little respect *from some*, that this body or that body says, *He is a man of good parts*, and here is all. O miserable voyage that such as these are have made, when all their profession comes but to this! Yea, it may be they do not so much as gain respect from those that are wise and judicious, but onely from a company of pratlers, that will speak well of you when

Cap. 53. when you pleaſe them, and when you do not pleaſe them, they will ſpeak as ill of you: like a great blaze that a little fire will make in ſtraw for the preſent, and when it is paſt, you ſee nothing but a few black aſhes; ſo many Profeſſors make a great blaze, and a great noiſe and ſhew, and all that it comes to, is, that they get a little eſteem in the world; or, like Kites they will flutter up a little, but their eye is upon the carrion; ſo many ſeem to be above in the ayr in the profeſſion of Religion, and yet their eyes are upon the carrion, they make things below their aym.

What diſhonor is this unto the ways of godlineſs? thoſe ways that are the moſt precious things in the world, all the world is nothing to the profeſſion of godlineſs; and thoſe ways that God hath appointed to lead to ſuch glorious things as theſe are, how are they vilified and abaſed? you do not onely vilifie your ſelves, but you vilifie Gods ways, when as they tend to ſuch a glorious end, you put them under your baſe ends: If a man were a Nobleman by birth, what greater diſhonor could be done to him, then to make him ſerviceable to a drudge? So the ways of God that are ſo glorious, to make them ſerviceable to your baſe ends, what diſhonor is put upon the ways of God in this? Certainly God cannot take it well at your hands; to make the meaneſt creature of God, our own civil actions ſerviceable to our luſts, is a great ſin; but to make Prayer, and the Word, and the Sacraments, and the ways of godlineſs to be ſerviceable to our luſts, this is moſt horrible impiety. Again, how do you pollute that which is holy? The way of God is a holy thing, and take heed of polluting of it, by having ſuch low ends in it. Again, conſider

consider how you do take the name of God in vain; the name of God is in the ways of Religion, and for you to have no higher ends in Religion, but such base ones, you take Gods name *in vain*, and God will not hold you guiltless. Cap. 53.

These two men, *a gracious heart*, and a *hypocrite*, may be compared to two men that follow the King; one that follows the King for some Dukedom, and place of Office, to obtain some great thing from the King; and a begger that knows not the King, but runs after him for an alms, and if he may have six pence or a shilling, he goes away quieted: So in the ways of Religion, both seem to follow God, a gracious heart follows God, and knows what God is, he knows that God is a blessed God, a glorious God, and that there are wonderful great and glorious things to be communicated from God to the souls of his people, and therefore he follows God for great things, for heaven, and eternity, and glory, and immortality; an hypocrite, he knows little of God, and he follows God that he may have a little credit and content for a while, and he looks no higher: O base ignoble spirits, that have no higher thoughts in the ways of God! though we must take heed of high thoughts of our selves, yet in the ways of God we must lift up our selves, and have high thoughts, and high ayms. O what difference is there between an hypocrite and a true gracious heart! A gracious heart hath high ends for God in the meanest actions, in eating, and drinking, and an hypocrite hath low ends in his highest actions, in the most solemn duties of divine worship.

Secondly, those hypocrites are to be rebuked 2.
that

Cap. 53. that go on fairly in the profession of Religion, and make conscience of secret sins, and not onely in shews, but really are escaped many pollutions of the world, and yet at last lose all for cleaving to some one sin: but there is a great deal of difference between a real escaping, and true sanctifying escaping; many may really forsake many pollutions, and many sins, and yet at last lose all this reward for closing with some secret sin. O take heed lest this be any of your portions, you have been vile, and you have reformed your ways in many things, and are not guilty of such and such sins as you were before; but look to your selves that you do not lose all this reward for some one sin at last: let them do what they will in profession, if their hearts do not come off from every sin, it is all nothing; not but that there may be some remainders of sin, and yet the heart be taken off from every sin; but if there be any secret closing with any sin, all your profession, and the leaving of all the other is to no purpose, it will never bring you to this reward: As suppose a wife should be very serviceable to her husband in many things, and forsake many lovers, yet if she entertain but any one lover besides her husband, her husband does not care for all her service and respect; and so it is with those that make profession: Look that there be no one secret sin lodge in your hearts, if there be you will lose all. It was a vexation to *Lysimachus a King*, that his staying to drink *one draught of water*, *lost him his Kingdom:* And so it will be a vexation to any that have gone on in the ways of godliness, that he hath lost Heaven for one sin.

It

It was a grievous affliction upon *Moſes*, that he came towards *Canaan* within the ſight of it, and yet for one ſin, not ſanctifying Gods name at the water of *Meribah*, he was deprived of it, it went to his heart; and ſo it will be a grievous thing when you ſhall come towards Heaven, and for one ſin, not ſanctifying Gods name as you ought, you ſhall be deprived of heavenly *Canaan*. Many Prodigals have an inheritance, and at one caſt of the Dice loſe it; to loſe this Inheritance at one caſt, is a grievous thing. A man may ſcape many wounds, and ſhots in the Wars, and yet may be killed at laſt with the wound of a Pen-knife, or the wound of a pin or needle: ſo many that have eſcaped many groſs ſins, mayby ſome little ſecret luſt be deprived of the glory of heaven. You that are going on in this way, that tend to the reward, take heed you do not loſe all for ſome one ſin. Cap. 53.

Thirdly, thoſe that apoſtatize are to be rebuked; *Apoſtates* go far, and loſe all this reward, becauſe they do not endure to the end, but go back and decline: You were once in a bleſſed way, and had a bleſſed gale, and you were going on apace to heaven, and now you are turned back again; O what have you done! it may be you were near your end, as Chriſt ſaid to the yong man, *He is not far from the Kingdom of Heaven*: as the *Iſraelites* were within a few days journey of *Canaan*, and yet loſt it; ſo many, though they be near in their profeſſion, and have had as it were the taſte of heaven, yet turning back again, they loſe all. As if a man were going a rich Voyage, and juſt as he was entring into the Haven, there ſhould come a guſt of wind and blow him 3.

Cap. 53. him home again, how does it grieve him? I was just at the Haven, and if I had entred I had been enriched for ever: So many have gone on in the profession of Religion, if they had continued, who knows but that they might have had all this reward? but for want of continuance they have lost all, and they are come short of the glory of God. We may say to them, as the Angel said to *Hagar*; *Hagar, from whence comest thou, and whither goest thou?* So it may be said to an *Apostata*, Poor creature, from whence comest thou, and whither goest thou? Thou comest from heaven and eternal life, and thou art going to hell and eternal death. You know how earnest the *Apostle* was with the *Galatians*, when they had once received the faith, and drew back again, says he, *Who hath bewitched you?* Was there ever such wickedness like this? to receive that faith that brings such happiness, and after you have received it to turn back again; *Who hath bewitched you?* And this is the fourth Use.

Use 5. Fifthly, if there be such a glorious *recompence of reward* for the people of God; this should then encourage such as are looking towards, and such as are walking in the ways of God.

1. First, it may encourage to begin betimes in Gods ways: It is your wisdom to begin to work at the first hour, seeing God will reward so richly. If you were to work for another, and you knew he would give you a great sum of money for every hour you wrought, you would be sure to be betimes at work that day: You that are yong, you are deferring, and putting off your repentance; what a sottish delusion is this? What do you lose, you lose a great deal

deal of the reward you might have: Therefore you little ones, as soon you come to know any thing of the ways of God, embrace them, for you shall be rewarded abundantly for every minute of an hour: Therefore the losing the time of youth, yea, the losing of any opportunity of doing any gracious action, is an eternal loss: for if God reward every one according to his works, then the loss of an opportunity to do a good work, is an eternal loss; they that have neglected opportunities, let them consider what they have lost, and you that have your time before you, begin betimes; if a man were working, and knew not when he should be paid, or how he should get his wages, he would come late to work, and would be negligent, but God would not have you come into his vineyard upon those terms, but promises he will reward you, and therefore begin betimes. Cap. 53.

Secondly, here is an incouragement to Gods people to be strict, if we look for such a glorious reward, we had need be accurate; many cry out, What need men be so strict? Indeed if they had no higher ends then your base ends, you might say so; a base hypocrite what need he be so strict? but for a gracious heart, that hath such high, and noble, and glorious ends as these are in his work, as a crown, and glory, and the like, he had need be strict and precise. In ordinary pieces of work, by which workmen do not expect much, they are not so strict and exact; but if a man be about some curious work, that he expects some great matter for, then he will be very strict: and so because Gods people do expect such great matters for Religion, no wonder that they are so strict and precise. 2.

Cap. 53. 3. Thirdly, if there be such a glorious reward, here is an encouragement to be very fervent and zealous in the ways of God, because they serve such a God, and shall have such reward, says the Apostle, in *Rom.* 12. 11. *Be fervent in spirit, serving the Lord*; as if he should say, Do you know whom you serve? *You serve the Lord,* the high, and mighty, and glorious, and infinite God; and therefore you had need *be fervent in spirit*; do that you do with all your might and power, for it is for that God that will do such great things for you. As *David* when he danced before the Ark, he did it with all his might: *Michol* not knowing his meaning, scorned him in her heart; but says he, *It was before the Lord that chose me before your Fathers house,* that hath bestowed such mercies upon me, and will bestow more mercies, and *if this be to be vile, I will be more vile.* Carnal hearts cannot endure earnestness, and fervency in Gods service; as the wilde beasts cannot endure fire, so beastly carnal spirits cannot endure fire, fervency, and zeal in Gods ways; but suppose they should oppose you for fervency in Gods ways, you might answer them, *If this be to be vile, I will be more vile*; It is for that God that hath done great things for me, and that I hope to receive great things from hereafter eternally.

4. Fourthly, if there be such a glorious reward, be encouraged to be abundant in Gods service; this is the Argument of the Apostle, in 1 *Cor.* 15. 58. *Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know your labor is not in vain in the Lord.* By that which hath been said, you may know your labor is not in vain with

with the Lord; be abundant in service, there shall not be one tear, nor one sigh, nor one prayer lost; many say, Why do you so much, will not less serve? The godly do not onely aym at the reward, that will require abundance, but they would have the heigth of the reward, and therefore they think they never have done enough. It is an expression of *Austin*, If a man should serve the Lord a thousand years, it would not deserve an hour of the reward in Heaven, much less an eternity: Though it is true, the grace of the Lord is glorious, and he does accept of his grace, as the most glorious thing in the world, yet considering what our actions are, how much corruption is mingled with them, it would not deserve a moment in Heaven, and therefore we had need do as much as we can. 2 *Peter* 3. 11. *Seeing then that all these things shall be dissolved, what maner of persons ought ye to be in all maner of holy conversation and godliness?* We should be ashamed and confounded in our thoughts that we can do no more; and if there should be shame in Heaven, when the Saints shall see and enjoy so much there, would they not be ashamed that they have done no more for that God so glorious in his bounty & goodness here? Cap. 53.

Fifthly, if there be such a glorious *recompence of reward*, then let us labor to be faithful with God, because we have such a good Master, that is so good and gracious to us. Princes make account they engage the hearts of their subjects that are about them, to be faithful with them by their great rewards, and by keeping of them in expectation of great things: The great things that God hath prepared for us, 5.

Cap. 53. do lay more engagements upon our hearts to be faithful with him: Let us not be false to such a God as this is; God expects we should be faithful upon this ground, *Isaiah 63. 7, 8.* There are large expressions of the goodness of the Lord unto his people; and what follows, *Surely they are my people, children that will not lye:* As if he should say, These are a people that I expect should be satisfied with me. In *Psal. 36. 5.* there God joyns his mercy and his faithfulness both together: As Gods mercies and faithfulness are joyned together, so let the hope of Gods mercies to us, and our faithfulness unto God, be joyned together. It was an argument of God unto *Abraham, I am God All-sufficient, and I am your exceeding great reward, walk before me, and be upright:* As if he should say, You need not go and shark unto any other creature, you have reward enough in me, therefore walk before me, and be upright: So by all that which God hath revealed unto you concerning this glorious reward of his people, God says, You need not go and seek any thing else, you need not be sharking up and down after the creature, Is there not enough in me to satisfie any creature living? The ground why any depart from God in a way of unfaithfulness, is because they have distrustful thoughts, and think there is not enough to be had in God, but they had need shift for themselves another way: If we understand this glorious reward, and our hearts close with it, this temptation could not have power to draw our hearts from it: Therefore God is so plentiful in the manifestation of his goodness, because his people should not have any shifting thoughts; there is enough in God,

and

and in the treasures of his grace to make up all. Cap. 53.

Now by that which hath been said, be encouraged to go on in those ways in which you have no present encouragement; there are many ways in which you have no encouragement from God or men; you pray, and hear, and perform duties, and do not finde God come in that way, let the reward that is to come be enough to encourage you. You do many good things, and men are ungrateful, and will not requite them; well, let this quiet you, There is a glorious reward to come. I remember a speech of *Luther*, That servitude to men, though it be to ungrateful men, does please God, and God, says he, wil abundantly reward you for it, and that should be more sweet to us then all the treasures in the world. In *Isa.* 49. 4. says the Prophet, *I have labored in vain, I have spent my strength for nought and in vain; yet truly my judgement is with the Lord, and my work with my God.* It is a speech of *Latimer*, speaking of Ministers that would leave their flock because they did no good; says he, *It is very naughtily done, we must look to that which God commands us, and leave the issue to God:* Christ saith, *Follow* me, *me, me*, (three times he hath it) and *not your own lusts*; let us do our own work, and leave the reward with God: Though it be a sweet encouragement for the Ministers of God to see something of their labor, yet if they do not, it is enough to make them go on in a way of obedience forthe present, because God commands it though there were no reward, but when we do obey God, and please God for the present, and it shall be rewarded so gloriously hereafter, let not this be any excuse, We can do no good: if you be convinced of a

Cap. 53. duty, whether there be good or no good come of it, whether there be present encouragement or not, it is enough that it shall be gloriously rewarded hereafter.

6. Sixthly, if there be such a glorious reward, such blessed things as these reserved for the people of God: hence then let us dwell a little in admiring at the goodness of God, at the infinite treasures of the riches of the glory of the grace of God towards the children of men: Certainly, Brethren, great are the thoughts of God towards mankinde, wonderful are his ways to this poor creature of his: *What is man*, says the *Psalmist*, *nay, what is man indeed?* when as we consider what God hath done for him. In *Rom.* 8. 31. after the Apostle had spoke of glorification, and of the blessed estate of Gods people hereafter, says the Apostle, *What shall we say to these things?* So seeing these things are so that are revealed, *What shall we say to these things?* O the heighth, and length, and depth, and breadth of the loving kindeness of the Lord! how unsearchable are his judgements! shall we say, How unsearchable are his mercies? and his mercies past finding out. *O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought before the sons of men! Psal.* 31. 19. If ever God wrought about any thing, it was about the communication of his goodness to mankinde; yea, how great is it before the sons of men, before us that have but a little made known to us? How great is it before Angels then, and before God himself? In *Psal.* 113. 6. it is said, God humbleth himself to behold things that are done in heaven: It is much that God should vouch-

safe

safe to behold any thing in heaven; but now that God should vouchsafe to behold such a poor wretched creature as man is here upon earth, and not to behold him onely, but to work thus gloriously for him, and that from all eternity, to make it his great work to communicate himself to man; O how does God humble himself here, and how is his mercy and goodness to be admired and adored by the sons of men! God is to be praised for the least of his mercies here, but he is to be admired in the glory of his rich grace in heaven. We read *Psal.* 136. God is praised twenty five times for his mercies, but the conclusion of all is, *Praise the God of Heaven, for his mercies endure for ever*; his mercies, as he is the God of heaven, they are the glorious mercies indeed. When the Scripture would set forth the excellency of a thing, it expresseth it by heaven, as the excellency of Christ, *He is the Lord from heaven*, 1 *Cor.* 15. 47. The excellency of God, the God of heaven, *Jonah* 1. 9. It is made the top of Christs glory, that he is made higher then the heavens, *Heb.* 7. 26. When Christ would shew the excellency of the bread of life, he says, *It is bread from heaven*; the excellency of spiritual blessings is set out in this, that they are blessings in heavenly places, *Eph.* 1. Because gold is the most precious mettal, therefore we lay it over other things, not onely wood and cloth, but silver it self: so because heaven is so excellent, the Lord gilds as it were his choicest blessings with this adjunct, and all to shew the wonderful excellency there is in heaven it self. Cap. 53.

Brethren, God hath therefore revealed these things to us, to that end that the glory of his grace

Cap. 53. might be great in the world: God would have us have high, and honorable, and glorious thoughts of his goodneſs; God would have the high praiſes of his grace to be in the hearts and in the mouthes of his Saints; it is a great evil to have low and mean apprehenſions of the glorious grace of God to mankinde; you do not know what diſhonor you bring to God in it: If your hearts be not raiſed on high, and enlarged in the thoughts of the free and glorious grace of God to mankinde, it is an exceeding diſhonor to him. To ſee the riches of Gods glorious grace to the children of men, it is a mighty work of faith, and ſuch a work as the ſoul is enabled to do onely by a mighty and glorious work of the holy Ghoſt in it; indeed there is in the world a baſe, and poor, and mean apprehenſion of the grace of God in Chriſt, ſuch as does not work at all to raiſe, and enlarge, and glorifie the heart of a man, but the true ſight of the riches of Gods glorious grace, it hath a mighty power to raiſe, and enlarge, and glorifie the hearts of the children of men while they are here; as mark the expreſſions of the Apoſtle in his Prayer for the *Epheſians*, 1 *Epheſ.* 17. 18. *That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation in the knowledge of him; The eyes of your underſtanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints:* not the inheritance of the Saints, but the inheritance *in* the Saints, and the *glory* of the inheritance, and the *riches* of the glory, and they muſt not onely have underſtanding to know this, *but the eyes of their underſtanding*

derſtanding muſt be enlightened, and this muſt come from *the knowledge of Chriſt*, from the Spirit of wiſdom and Revelation, and from the Father of glory, *the God of our Lord Jeſus Chriſt.* The ſight of the excellency and riches of Gods grace here, it is that that is the work of God ſhining into the heart, 2 *Cor.*4.6. *For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt:* The unſearchable truths of the Goſpel are in *that* which hath been revealed ſo far as we are able to wade into them. The ſight of Gods rich glory, is that which the Princes of the world have not known, it is that which requires a work of the Spirit of God, *of that Spirit which ſearcheth the deep things of God.* Cap.53. 1 Cor.2. 10.

O brethren, if you had a true ſpiritual ſight of the richneſs of the goodneſs of God in the way of his communication of happineſs and glory to the children of men, then you ſee into the great deſign of God, into the deep counſels of his wiſdom, then God hath laid open his heart unto you, God hath brought you into the treaſures of his riches, and given you a view of them; the very ſecrets of Gods ſoul are imparted to you, and bleſſed are your eyes that have ſeen theſe things: if the ſight of Gods glory in his grace towards mankinde be ſeen in true beauty and height, and glory indeed, there is no fear that they ſhould do hurt to any ſoul; it is true, the apprehenſion of the grace of God in a natural way, is the cauſe of ſecurity or preſumption in many, but there was never any in the world that was furthered in a way of ſecurity and preſumption upon the ſpiritual ſight

Cap. 53. sight and view they have had of the heighth and depth of the riches of the glory of the grace of God in the face of Jesus Christ: That sight of Gods grace that is the cause of security in people, is that which is grounded meerly upon a natural light, which hath no efficacy to raise, and enlarge, and to purge the heart: But this true spiritual sight of Gods grace, it hath a mighty efficacy, and nothing more, to raise, and enlarge, and purge the heart. In 2 *Corinth.* 3. 18. says the Apostle, *We beholding the glory of the Lord as in a mirror:* What then, are we secure and presumptuous upon this? No, *We are changed into the same image from glory to glory.* What was that glory that the Apostle did behold? the glory of God in the mirror of the Gospel, the glory of God in the riches of his grace towards the Saints: Now says he, *While we behold, as in a mirror, this glory of God,* this is the fruit of it, *We are changed from glory to glory.* People talk of Gods mercy, but how few ever had a spiritual sight of Gods mercy? they would have Ministers preach much of Gods mercy, but if people had eyes to behold it in the glory of it, how would it change their hearts? wherefore then, I beseech you, labor to have more then a natural sight of Gods mercy and goodness towards mankinde. A man by a low apprehension of Gods mercy and goodness may think thus: So long as I serve God, it shall be well with me, God will bless me, and be merciful to me; but that spiritual and supernatural sight of the riches of the glory of Gods mercy, is this, for a soul though it sees it self a base vile wretched worm, a lump of filth, and

and sees it self standing guilty before the Lord, and God seems to look with an angry face upon it, and conscience within it accuses it, and the threats of the fiery Law come out against it; yet for a soul to be able to look into the deep bowels of Gods infinite compassion that are in Christ, and in them to look upon it self for all this as an heir of glory and eternal life, so as to have the soul raised, and enlarged, and devoted to the magnifying, praising and adoring the riches of Gods grace, and to venture all upon this, this is more then a natural sight of Gods grace, and of his mercy towards mankinde. Cap. 53.

You will say, We could admire Gods grace and mercy towards mankinde, and praise him, and bless him for it, and our hearts would be enlarged, *If we were sure these things did belong to us, and that we had any interest in them*; there is enough in them to enlarge and raise our hearts, but this is that which hinders, *We do not know that we have an interest therein.* *Object.*

To that I answer, That this very work of God it self, that gives this sight of his grace to raise up the heart to close with it, and to make the soul venture all upon it, that does bring the soul to devote it self to the praise and honor of it; this very work of it self does interest your souls in it, therefore do not say, *If I were interested in these things, then I could praise and magnifie God for them:* If you can do this, you are interested in them, for this is an immediate work of faith, and it is from a divine principle to be able to do this, and therefore though you know no good at all in your *Ans.*

Cap.53. your ſelves before, and you had no arguments to encourage you before, and you had no preparation in your own apprehenſions before, yet if you have but this work of grace, it does intereſt your ſouls in all that which hath been revealed concerning the recompence of reward of the Saints of God.

Object. But may we not preſume to think that ſuch great things belong to us?

Anſ. To that I anſwer, Where ever preſumption is, it is built upon a natural ſight of Gods grace, and that is a poor low flat dead thing, that hath no ſnch efficacy to raiſe the heart to ſuch a glorious work as this is, and therefore if the heart be raiſed to ſuch a glorious work as this, by the appprehenſion of the riches of the grace and goodneſs of God towards mankinde, that is not preſumption: And this is the ſixth Uſe.

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Chap. LIV.

Gods people to be highly honored.

Seventhly, if there be such blessed things reserved for the people of God: Hence let us look upon all the servants of God as honorable in our eyes, and let them be honored in our thoughts, for great are the thoughts of God upon them and towards them, and therefore great and honorable should be our thoughts of them, though they be never so poor and mean in the world. We use to look upon great heirs with admiring thoughts, and blessing of them every time we look upon them. Do you see one walking in the ways of God? whatsoever he be for his outwards, let your hearts bless him, and say, *Here is one indeed born to great things, other maner of things then any the world affords.* Did we know what were the things that the people of God should be possessed of within a while, we would say in our hearts, *O blessed that ever they were born, blessed is the womb that bare them, and blessed are the paps that gave them suck:* Did we with a spiritual believing eye behold what things they should have, and saw them as now possessed of them, we would see cause to fall down and kiss the ground upon which they tread: The blessed Angels look upon them as great ones, as the glory of the world, and therefore do joyfully minister unto them, because they know they are the great heirs of Heaven, for whom such great things are prepared: *Great things are spoken of thee, O thou City of God*, says the Psalmist; *Great things are spoken of you, O ye Saints* 7.

of

Cap. 54. of God. If Heaven must be so glorious to entertain the Saints, how glorious are those for whom heaven is prepared? Says *Ahasuerus, What shall be done to the man whom the King will honor?* O what shall be done to those whom an infinite God hath set his heart upon to raise to honor, and to manifest to Angels, and to all the world, what his infinite power is able to do in raising of a creature to glory: In the Saints there is a meeting, as it were of the beams of Gods grace and goodness as in a center, and that must needs be very warm and hot indeed. The beams of the Sun in the circumference scattered in the ayr, are warm; but in a glass, where they are united together as it were in a center, there they warm after another maner, there they burn; so all the works of Gods grace abroad in the world, they are as the beams of the Sun in the circumference, that are scattered abroad; but in his people there is the center where they are united together, and there they burn, and are glorious indeed, and therefore high and honorable thoughts you ought to have of the Saints. It is a great argument to shew Gods greatness, that all the creatures in the world are his, and for him. What an argument then is it to set forth the greatness of a Christian, that Heaven, and God, and Christ, and all are his and for him? and this hath been shewn in this glorious *recompence of reward:* How great and honorable then should they be in our eyes?

8. Eighthly, if there be such a glorious reward, and great things prepared for Gods people, then what love is due to Christ, and to the Gospel, and to the ways of godliness?

First,

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First, love to the Lord Christ, who is the cause of all this. 1.

Secondly, to the Gospel that reveals these things to us. 2.

Thirdly, to the ways of godliness that leads to all this: great and blessed are the things of the Kingdom of Heaven; from whence is all this? It is the Lord Jesus Christ, from whom all this comes, another reward was due to us, we were wretched guilty creatures, fire-brands of hell, children of perdition, cast out unto an eternal curse; but the Lord Christ, who was the wisdom of the Father, set his heart upon us, and spake for us from all eternity, and would not satisfie himself in delivering of mankinde from that miserable and lost condition in which they were, but so set his heart upon them, as he intended to make it his great work for the manifestation of the riches of his grace, to raise this poor wretched creature to a height of happiness and glory, that it might appear to Angels, to the world, yea to the blessed Trinity it self, what the Son of God is able to do, to raise a creature from misery unto glory; and so his heart was set upon mankinde, that though it must cost him the eclipsing of his own glory, though he must come to be made a prey to the world, and if a man, a man of sorrows, yea, made a curse it self in the abstract, that man might have this glory and happiness, and yet he was content with all; and at last this is all he prays for as a fruit of his sufferings and merits, *Father, I will that they also whom thou hast given me, be where I am, that they may behold my glory which thou hast given me*; as if he should say, If I can but have this, I am well, I have enough for all the sufferings 3. What love is due to Christ.

Cap. 54. ferings that I did endure. This indeed is called *a reward*, but it is the reward of another maner of righteousnes then our own; were it that there were no other righteousnes but our own, though our own should be true righteousnes, the reward would never come to this height; but this is first the reward of the merit, of the death, of the blood, and of the perfect righteousnes of the Son of God, and so in him it comes to be our reward, therefore it is Christ that is our life, and happines, and glory. O let us joyn with those blessed Elders in *Rev.* 5.8,9. *that fell down before the Lamb, having all harps in their hands, and golden vials full of odours, and sung, Worthy art thou who wast slain, and hast redeemed us unto God by thy blood, to receive honor, and blessing, and glory*; and that we might joyn in that blessed melody that St. *John* heard in that Chapter, in Verse 13. *He heard all creatures in heaven, and on earth, and under the earth, and in the Sea, saying, Blessing, honor, glory and power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever*; that we might say *Amen* to this. If any man wish good to us, we count it worthy of love; but the Lord Christ having wrought such infinite good for us as this, how should our hearts be enflamed to him, and that none should be dear to us, and prized of us in comparison of Christ: Let us cry out with that blessed Martyr, *None but Christ, none but Christ.*

Again, how should our souls love the Gospel, and prize the Gospel, that hath revealed all this to us? In 2 *Tim.* 1.10. it is said, *Life and immortality is brought to light by the Gospel*: These are the things that

in

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in compariſon were kept hid from the beginning of the world, before the manifeſtation of the Goſpel, but now they are revealed: O bleſſed be God that we had the preaching of the Goſpel amongſt us, to open the treaſures of grace to us in this maner. What poor low thoughts ſhould we have had of the happineſs of mankinde, had not God made known theſe glorious things in the Miniſtery of the Goſpel? Many wiſe men by the light of nature have riſen high in the contemplations of happineſs, that mans nature is capable of, but how far beneath theſe things have their higheſt thoughts been? It is a great part of the glory of the Goſpel, that it ſets out unto us theſe high and glorious things.

3. How we ſhould love the *ways* of godlineſs.

And then the ways of godlineſs, thoſe we ſhould love, becauſe thoſe are the ways that lead and tend to all this; godlineſs hath the promiſe of the life to come, as well as the promiſe of this life annexed to it: Were the ways of godlineſs never ſo hard and rough, never ſo difficult, yet they are glorious ways, and to be loved, becauſe of the glorious end they tend unto: Great is the gain of godlineſs, if theſe things be believed. You that are Merchants love and prize trading and merchandizing that brings in great gain; as ſome in a way of trading and merchandizing, by a bargain in a morning will bring in a hundred pounds, when as many other poor people are fain to work hard to get a ſhilling or eighteen pence a day; now you prize that trade that with a few words can get in ſo much: O prize the trade of godlineſs *then*, there is gain to be had. I may compare all the works of *morality*, and

Cap. 54. *common grace*, to the poor mean trade of the laboring man, that is fain to work hard for a shilling or eight pence a day, they work, and get but some few outward blessings from God, but *godliness* is the trade of merchandising, that brings in hundreds together, and that our hearts should be upon; God would have our hearts to be after great and glorious things. It is an expression of *Cleopatra* to *Marcus Antonius*, *It is not for you to be fishing for Gudgeons, but for Towns, and Forts, and Castles:* And so those that are acquainted with the ways of godliness, it is not for them to be trading for poor things, but for eternal life, glory and immortality.

9. The ninth Use, is an Use of Examination, to know who those are that have interest in these glorious things, to the answering of that question in *Psalm* 15. *Who shall abide in thy Tabernable? who shall dwell in thy holy hill?* I confess that *Psalm* does principally aim at communion with the Church of God; such as are fit for communion with a Church, are fit for heaven, and therefore the question may be true, *Who shall dwell in thy holy hill?* who shall be partakers of these things? *Blessed are they that shall eat bread in the Kingdom of God*; But who are they? It is necessary you should labor to make this sure, because it is a matter so great, and so glorious, and not to lay the weight of that which is of infinite consequence, upon poor, weak, slight, and sandy foundations; certainly we do not know what the grace of God towards mankinde *is*, if we content our selves with slight hopes; but if God hath enlightned your souls to know the reality and glory of them, they wil never be at rest, till you have got certain and infallible

infallible grounds for them. In things of small consequence we are content with slight evidences, but if a man have to deal in any business upon which his whole estate depends, he would not have any man think it ill if he does make sure, if he will have bonds and seals: so we should make sure of heaven, and of glory, because it is such a great matter.

Some I suppose, that meerly upon the hearing of the greatness of these things, cannot but have some misgiving thoughts; If these things be so great, surely they concern not me, they belong not to me; Can I think in my conscience that I am that man or woman that God should have such great thoughts upon, and should look upon me, so as to make it the greatest design that he hath to glorifie the riches of his mercy upon me? What work of Gods grace have I ever had upon me? I would not have those that are affected with the greatness of Gods grace to mankinde, think that these things do not belong to them because they are great. But those that never had their hearts affected with the excellency and glory of Gods grace toward man, when they hear of the greatness and glory of those things that are reserved for the Saints, they may justly have their consciences misgive them, and think surely they do not belong to them. Canst thou that art a base drunkard, that prizest nothing but a little drink, and some outward things, think that God should make it the greatest work that he hath in the world, for to communicate the riches of his grace and goodness unto thee? The greatness of these things may be enough to cast thee off; As it is with a Beggar, a Beggar comes and asks an alms, if a man put his hand in

Cap. 54. his pocket, and take out a peny or two pence, he hath hope to have that; but if he take out a piece of gold, he hath no hope of that, becauſe it is ſo much: So when men have but natural thoughts of heaven and happineſs hereafter, you think you might have that, but when you come to have heaven opened to you, and you ſee it is ſuch a great and glorious thing, your hearts may juſtly think it is not for us. Caſt a bone to a Dog, he falls to it preſently, but ſet a joynt of meat before him well dreſt, in a large diſh, and he goes away, he dares not venture upon that: So for theſe things in the world, the ordinary favors of God, theſe bones that God caſts to Dogs, you may fall upon them, and think theſe are for you; but when you come to the dainties, and infinite treaſures of God, can ſuch a ſwiniſh heart, ſuch a baſe, filthy, unclean ſpirit as yours is, that never minded nothing but the ſatisfying of your baſe luſts, think that theſe are for you? you cannot but have miſgiving thoughts, and think either theſe things are but notions, or elſe I have no part in them.

CHAP. LV.

To whom the Recompence of reward *appertains.*

Queſt. BUt how may any know that they ſhall have this glorious reward?

Anſ. Carnal and ſenſual hearts, becauſe they have no principles of Gods grace, to ſhew them the great things of God, and the minde of God, they think no man can know; we muſt have hopes, and hope well,

well, but who can know what God hath in heaven for us? Thoſe that are acquainted with the myſteries of God in the Goſpel, they know what Gods minde hath been from all eternity concerning them, and what God will do for them to all eternity. How do they know? Cap. 55.

First, would you know whether you ſhall have this Recompence of reward? Have you made *Moſes Choice?* Certainly, thoſe that have made *Moſes Choice*, ſhall have *Moſes Reward:* What *Moſes Choice* was you have heard, *Moſes choſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon: Moſes* might have had honor and eſteem enough in *Egypt*, but he accounted afflictions with the people of God, in Gods ways a great deal better; *He eſteemed the reproach of Chriſt greater riches then all*; ſo I may have Chriſt and communion with his people, let me be reproached, and contemned, and deſpiſed, I care not. Now do you finde this? Though there was a time my heart was taken with the glittering ſhews of things here, and I ſaw no excellency in the ways of God, they were but notions to me; at length God wrought mightily upon my ſoul, and ſhewed me the vanity of all things that I accounted for glorious things, and ſhewed me a beauty in Gods people, and began to knit my heart to them, ſo as I was willing to part with any thing to have communion with them, and to venture all upon the bare word and promiſe of God, for thoſe glorious things that are revealed in it, and *this choice* I have made, and my ſoul is ſetled in it, whatſoever befals me in this world; hath there been ſuch a work upon your ſouls, that you have 1.

Cap. 55. made *Moſes Choice?* then you ſhall have *Moſes Reward.*

2. Secondly, are you begotten unto the hope of theſe glorious things? Whoſoever ſhall be partaker of this glorious reward, muſt be one that is born to it. There are ſome dignities in the world that are got no way, except they be born to them; ſo if you have this reward, you muſt be born to it, 1 *Pet.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy hath begotten us unto a lively hope:* Whoſoever hath the true hope of Heaven, it is one that is *begotten* to it, that is, There muſt be a mighty work of God upon your hearts, a new birth, a regeneration in you, otherwiſe there is nothing you have done or can do that can get this reward. In *Mat.* 19. 28. ſays Chriſt unto his Diſciples, after *Peter* had ſpoken what they had left for him, *Ye that have followed me in the Regeneration, when the Son of man ſhall ſit in the throne of his glory, ye ſhall alſo ſit upon twelve thrones, judging the twelve tribes of Iſrael:* As if Chriſt ſhould ſay, *Peter*, you have forſaken all and followed me, but know, the bare forſaking is not enough, but you who have felt the work of God *regenerating your ſouls*, upon which you have followed me, you ſhall ſit upon twelve thrones: Some do interpret this place *Regeneration*, the eſtate of the Goſpel, and ſo make it not to be the work of God upon the ſoul, but the work of God upon the world, to make a new world; as the glorious eſtate of the Church under the Goſpel is called *a new heaven, and a new earth*, and ſo take it, *Ye that have followed me in this new world, ye ſhall ſit upon twelve thrones, &c.* but I rather

ther take it the other way, not wholly excluding this, they are onely those that follow Christ in the Regeneration, that shall have this reward. Cap. 55.

It is called the *new birth*, because there is such a strange change; there is a *new spirit*, and a *new life* put into a man: Suppose a rational soul were put into a beast, what a change would be in that creature? Suppose an Angelical nature were put upon us, what a change would there be? By the change that is wrought *in regeneration* there is a greater difference; the highest degree of glory in heaven is not so different from the lowest degree of grace here, as the lowest degree of grace here is different from the highest excellency of nature, because the difference between the highest degree of the glory of heaven from the lowest degree of grace, is but a gradual difference, but the difference that is between the lowest degree of grace, and the highest excellency of nature, is a specifical difference. Therefore you that hope for glory, know there must be *a regeneration*, that work of God upon your souls that must cause a greater difference in you from that you were by nature, then there is in the glorified Saints, that have the highest degree of glory, from the meanest Saint in the world; as the reward is a mighty glorious thing, so the work of God in preparing a soul for this reward is a mighty glorious work. And therefore do not content your selves in every poor slight thought of heaven, know heaven lies upon that which is a mighty work of God in you.

Thirdly, if you ever come to Heaven, there is a principle of heaven put into your souls here, that is, a heavenly principle that carries you heavenward, 3.

Cap. 55. Phil. 3. *ult*

I mean the work of God, causing you to have heavenly mindes, and heavenly hearts; *Our conversation is in heaven*, says the Apostle. In *Cant.* 3. 6. the Church is compared *to pillars of smoke that ascend upward to heaven*; Though the Church be black and dark in regard of her infirmities, yet it hath a principle to carry it upward to heaven. The Saints are compared to *Eagles* that fly aloft towards heaven, though their bodies are not there, their hearts and souls are there; *if our treasures be in heaven, our hearts are there already.* I read of *Edward* the first, who had a mighty desire to go to the holy Land, to *Ierusalem*, and because he was hindred, and could not get thither, he gave his *Son* a charge upon his death-bed to carry his *heart* thither; and he prepared Two and thirty thousand pound to carry his heart thither: So the Saints, though they have not their bodies in heaven, their hearts are there, and they take much pains, and are at great charges to get their hearts thither.

Fox Acts and Monuments, de Edvardo primo.

All things in nature have a principle to carry them to their proper place; because the place of fire is on high, therefore fire hath a principle to carry it on high; and because the place of earth is below, therefore earth hath a principle to carry it downward: So if the place and center of the heart be in Heaven, then certainly it hath a principle to move naturally thither, to move upward to heaven; and therefore that soul that hath nothing but a principle to carry it downward to the earth, and to the lusts of it to these things below, heaven is not the proper place for such a soul, and when the soul goes out of the body, it wil not go to Heaven: Take earth, and close it in a vessel, and take fire, and put into a vessel,

a vessel, open the vessels, and let them out, and they go both to their places; so the souls of men when they are gone out of the body, they go to the place whither they had a principle to carry them, therefore do not think the principle shall be put into them when you dye, but you must have a principle before: if your hearts be prest down by earthly things, when you dye they will fall down; and therefore observe which way your souls work: Can you say, as in the presence of God, My soul works heavenward, though I have weights of corruption that would weigh me down, yet I have a principle that does work to Heaven? But the consciences of many tell them their souls work downward, to vanity and sensuality, and you have no other principle, and therefore when your souls depart, they fall downward. Cap. 55.

Fourthly, what soul soever hath an interest in heaven, heaven is in that soul already: *The kingdom of God is in them,* and they have taken hold of eternal life, now eternal life abides in them; *Whom he hath justified, he hath glorified already*, they have the glory of heaven begun; you heard what that was. In heaven there is the perfection of our natures, the image of God shall be renewed; now is the image of God begun? hath God marked you, and set the stamp of his image upon you? There is no soul that God does intend to put glory upon, but he marks that soul, and stamps his image upon it in the work of conversion, and says, Here is a soul I set the stamp of my image upon, because I mark it out to glory: if ever you come to Heaven, God must see his own Image and Superscription upon you. As the Beast set his mark. 4.

Cap. 55. mark upon men, and would suffer none to trade but those that had his mark: so God will set his mark upon his people, and none shall come into his Kingdom but those that have his mark: now a mans Image is upon a thing, when by beholding of it I am put in minde of him that it is an Image of; so if you have this Image and stamp of God, a man that knows God, as soon as he looks upon you, as soon as he beholds your conversation, he is put in minde of God, and he says, I have heard and read much of God, of the holiness and righteousness of God, and by this mans conversation I am put in minde of that holiness and righteousness of God, the brightness of which I see shining here.

Again, in Heaven you know God himself is the portion of the Saints, they have the presence of God: What presence of God do you enjoy here? Were your souls ever acquainted with the presence of God in the Ordinances? What blessed vision have you of God here? Those who come to Heaven, God gives a sight of himself here. And what union have you with God? What union of grace? What mystical union between God and your souls? And what fruition have you of God? Is it God that you enjoy in the creature? and God in all things? God in the Ordinances? and what rest do your souls finde in God? though you be tost up and down in regard of the uncertainty of the creature, yet is God your rest: yea, do you enjoy your selves in God? the beginning of all these are now for the present. And likewise for communion with Jesus Christ, what communion and converse is there between your souls and Jesus Christ? Is it not a riddle to you? Are you

you delighted in the communion of the Saints? Are the Sabbaths your delight, as a beginning of the eternal Sabbath you shall keep in Heaven? Therefore now do you ask, *Who shall have Heaven?* and, *Who shall ascend into the Mount?* Those whom the Mount *now* comes down unto. Many hope they shall have God when they dye, but surely if God be not so merciful as to give you spiritual mercies for the present, he will not be so merciful as to give you eternal mercies hereafter; if he do not give you mercies of grace here, he will not give you mercies of glory hereafter. Cap. 55.

Fifthly, what are the apprehensions that you have of this reward? there may be a special note drawn from thence, whereby you may see whether this reward shall be yours or no. What is it that you apprehend to be the heighth and excellency of that reward and glory that you expect? Is it that spiritual and supernatural good that is in Heaven? Do you not apprehend Heaven after a carnal and natural way, when you hear speaking of Crowns, and dignity, and happiness, and glory, and the like? but hath God shewed you that the heighth and top of all consists in those spiritual and supernatural things, in the image of God, and in communion with God, and those things that have been opened? are your hearts more after these then after any thing else? then it is like that Heaven is for you, for these things are kept hid from those that Heaven is not for. 5.

Sixthly, consider what your hopes are for this *recompence of reward.* 6. How to discern *the truth of our hopes* for heaven

First, where hopes are true, they are such as are 1.

Cap. 55. 1. are wrought by the power of the Holy Ghost.

Secondly, they are purging hopes.

First, they are such hopes as are wrought by the power of the holy Ghost, *Rom.* 15. 13. Certainly, hopes of such great things as these, must be raised by a great power, they are hopes that could never be raised by any natural apprehensions, by any work of Reason: you have hopes of Heaven, and of the glorious reward; How came you by them? What almighty power of the holy Ghost have you felt that hath raised these hopes? If you have no other hopes but those that may spring out of nature, natural conceits and apprehensions, you are far short of this *recompence of reward:* but *this* recompence of reward being glorious, it hath a glorious principle to raise hopes, such hopes as can bear down strong difficulties that shall oppose them: the holy Ghost does stretch out the hopes of the soul beyond that which nature can do. In the *Hebrew* that word that signifies *hope*, signifies a *line*, because by hope the heart is stretched out as in a line to the thing it hopes for: now the hopes that nature raises is but in a short line, and they stretch out the heart but a little way, but the hopes that are wrought by the power of the holy Ghost, are such hopes as the heart is stretched out very far by them; and there must be a mighty stretching out of the heart, and that by a mighty power, to make it hope for such great things as these, that God should bring such a poor worm to such high things as these are: Ordinary base drossie hopes that have nothing in them, they are not stretched out to these things, they have some confused apprehensions, and slight opinions about heaven, & they are loth to think

think they ſhould be damned for ever, and caſt from God, and therefore they will have ſome conceits it ſhall be well with them, and they hope well; but to have their hearts ſtretched out to expect theſe bleſſed things as the happineſs of their ſouls, and as the real, ſubſtantial, and onely good, this is by the mighty power of the holy Ghoſt. Cap. 55.

Secondly, they are *purging hopes*; 1 *John* 3. 3. *And every man that hath this hope in him, purifieth himſelf even as he is pure:* It is a lively working hope, 1 *Pet.* 1. 3. *Bleſſed be God who hath begotten us again to a lively hope.* As a fountain that hath dirt caſt into it, it being a living fountain, it works, and works, and never leaves till it hath got the dirt out; caſt dirt into a puddle, and it lies there, and putrifies: And this is the difference between the ſin of one that is *natural*, and one that hath hope of *eternal life:* When ſin comes into a carnal natural heart, it lies there and putrifies; but where ſin comes into a gracious heart, that hath hope of eternal life, ſuch a heart by theſe hopes are as a living fountain, that will never leave working till it be pure again: Such a ſoul as apprehends it ſelf a veſſel of ſuch rich and glorious mercies as theſe, do labor to cleanſe it ſelf to the utmoſt: if you have a veſſel that you put ordinary water into, you care not though there be ſome duſt in the bottom, but if you will put in ſome precious liquor, you will cleanſe it again, and again, and will not ſuffer any duſt to be there: So carnal hearts that do not know what great things God hath laid up for his people, that are not veſſels of mercy, but onely look for ſome common things, they can ſuffer their hearts to filled with noyſom luſts, but where 2.

the

Cap. 55. the soul does apprehend it self a vessel of mercy, such a one as God will fill with these glorious things, it would not have any filth and corruption abiding in it. In 2 *Tim.* 2. 21. The Apostle speaks of two sorts of vessels that are in Gods House, that is, in the Church, *Vessels of honor*, and *Vessels of dishonor*; But how shall we know we are vessels of honor, or of dishonor? if therefore a man *purge himself* from these, he shall be *a vessel of honor*; a vessel of dishonor is an unclean vessel, a vessel of honor is a clean vessel: If therefore your hopes be such as can stand with any beloved sin against knowledge, you are vessels of dishonor: And here is the liveliness of this hope; if thou hast a hope to be a vessel of honor, it purges you from filth, and by that purging from filth, there comes to be a readiness and preparation to every good work, here is such a one as shall ascend up into the holy Hill of God. This is the sixth note.

7. Seventhly, examine what thy claim is, whether thy claim to Heaven, and eternal life, and this *recompence of reward* do lie right in the point of Justification or no? If you look at nothing but the works that you do, though they be never so glorious and good, & do not lay your claim first right in the point of Justification, you will mistake and miscarry, and be disappointed of all this *recompence of reward*. Therefore *Paul*, in *Rom.* 8. 30. says, *Whom he hath justified, them he also glorified*; so that *Glorification* does depend upon *Justification*: Now then the first thing that a soul is to look after for the assurance of its portion in this *recompence of reward*, is to make sure in the point of *Justification*, for there lies the claim

claim to heaven, and all the rest comes but as a consequent of this. Now the laying our claim right in the point of Justification consists in this, When a soul comes to apprehend the infinite need it hath of a perfect righteousness of a *Mediator*, and looks upon that righteousness of the Mediator as well pleasing to God, as sufficient to absolve it from former sins, and to discharge it from former guiltiness, whereby another reward was due to it, and by faith applies this righteousness, whereby it comes to be perfect before God, and lays the weight of all its confidence of Heaven, and of glory upon this; then you may hope to have interest in this *recompence of reward:* but if your claim come in any other way then this, it does not give you any interest to heaven; and therefore look much to the point of *Justification*, and be sure that your hearts have laid the claim and interest it hath to heaven and eternal life right *there*, and then there may be great hope of the recompence of reward, though afterward there be many failings in your works and services: And if you will look at any work whereby you should have the reward, especially look at the work of believing, closing with the righteousness of Christ in the apprehension of your own unworthiness; This is the greatest work that any man is able to do, that shall have the greatest reward in heaven.

You think if you were able to perform duties, and do such and such things, to keep your hearts up for God, you should have this reward; but the greatest work of God that ever any creature did, is when it apprehends its own unworthiness, to venture upon the righteousness of Christ; if you were able to perform full

Cap. 55. full obedience to every particular of the Moral Law, it were not so great a work, not so accepted of God, not so well pleasing in his eyes, nor should not be so gloriously rewarded in Heaven, as this one work of believing in his Son. God takes such infinite delight in his Son, as he looks more at that work of the souls believing in his Son, and venturing it self and its eternal estate upon his Son, then he does upon all works besides: and therefore look upon the point of *Justification* by faith *first*, and if that be right, the assurance of the reward will come in: divers objections will rise, that can never be answered, till the heart be setled in the point of Justification. All the Objections that rise from our weakness and sinful infirmity comes from this, because we do not settle our selves well in the claim we make to the recompence of reward in the point of Justification, in the righteousness of Christ by faith.

8. Eighthly, examine what your works are, see whether they be such as shall attain to this *recompence of reward*: If all the excellencies of all the moralities of all the men in the world were put into one, these could never reach to this reward; it is a supernatural thing, and therefore if you would know whether you shall have it, there must be something supernatural in you.

Quest. But when is a work supernatural, so as I must have some comfortable hope, that it shall reach unto this supernatural reward?

Answ. A supernatural work hath, First, supernatural Principles. Secondly, it hath supernatural ends. Thirdly, it is performed in a supernatural maner.

First,

Firſt, the principles are ſupernatural; firſt, they are above nature; and ſecondly, they are fetched from a fountain that nature hath no skill of. For the firſt, there is ſomething above nature, that puts you upon duties; you do not onely go on in the ways of godlineſs, becauſe you know you are bound to them, you cannot be ſaved elſe, but becauſe you finde a new light let out by God from heaven, that ſhews an infinite excellency and beauty that is in the way of godlineſs. And you finde a principle of Divine nature put into you, that makes the ways of godlineſs agreeable to you; and the more Spiritual and Divine they are, the more ſuitableneſs you finde between your ſouls and thoſe ways. Cap. 55. What a ſupernatural work is.

And ſecondly, do you finde that you draw your principles that enables you to any good work from a *Mediator?* The natural principles come at higheſt but from reaſon, it ſees reaſon for ſuch and ſuch things to be done; but a ſupernatural principle is drawn from a Mediator, from God-Man, from God in Chriſt, and by vertue of the promiſe, and ſo it comes to be an Evangelical obedience.

2. And it hath ſupernatural *ends*, beyond ſelf, and all ſelf, and creature reſpects: That work that is natural riſes no higher then nature in its ends; as the water aſcends no higher then from the place it deſcends: ſo all natural works have ſome ſelf or creature reſpects, but when you finde your hearts are raiſed above ſelf and creature reſpects in your obedience to God, there is a ſupernatural end.

3. And then they are performed in a ſupernatural *maner*. *Seneca* hath this expreſſion of deſires; *You may know it is not a natural deſire when it riſes beyond bounds:*

Cap.55.

bounds: He applies it to evil desires, when a man desires things without bounds, *that* is no natural desire: Now that which he applyes to the corruption of nature, we may rather apply to the perfection of nature. All the desires of nature are such as are limited in a narrow compass; no natural man in the world does go on in the ways of obedience with an infinite desire to dilate himself infinitely as far as he is capable, but is always limited in a little narrow compass, so far he will go, and no further; but when the soul comes to walk with God in a way of supernatural obedience, it comes to be without bounds, all those bounds that did limit the soul are taken away, and there is a letting out of the heart to God in the ways of godliness in an infinite maner; and this is a most clear evidence of a supernatural work, that will go for currant in Heaven, and shall be rewarded there; there is the impression of Gods infiniteness upon the heart in every work that is performed; examine whether your works be not like those that the Apostle speaks of, in 1 *Cor.* 3.15. where he speaks of the works that *shall burn*; therefore let us consider whether our works be such as when they come to the tryal, shall be found to be stubble, and burn.

There are a great many whose works are like to burn, and themselves too: Many of the works of Gods people are like to burn, but look too your selves for your main and principal works, whether they will hold when they are examined by the rule of heaven, and shall be rewarded: It is nothing what your works are before men, the people of God may highly esteem of your works, but when they come to

to be examined in heaven, they shall be examined strictly, and unless God see a supernatural stamp upon them, they will burn; and therefore look to your works, see whether they be supernatural in the principles, in the ends, and in the maner of doing of them: and examine by these rules the assurance of this reward. Mr. *Latimer* says, the assurance of heaven, is the sweet meats of the feast of a good conscience: In great feasts there are good meats and banquets: There are other dainty dishes in this feast, and the assurance of heaven is the sweet meats and the banquet. Now that we may have the feast of a good conscience made full, let us take pains in examining whether this recompence of reward be ours: if we did but apprehend this reward to be ours, it would make us go on with power in our way, whereas now every little thing is ready to turn us aside. Cap. 55.

Again, if upon examining by these arguments you finde some comfortable hope that *the recompence of reward* is yours, what concerns you, but patience to wait for it; and in the mean time to live as those that shall have these things, and labor to dye so? 10.

First, patiently to wait; St. *Iames* says, *The Husbandman waits for the precious seed till the harvest come:* Though it be *precious seed*, the Husbandman casts it into the earth, he is not discontent because he hath not harvest next Week, but he is content to let the winter, the frost and snow go over it; and so we must be content to have many troubles between the hope of the reward, and the possession of it. We must work in the vineyard of the Lord, and endure 1.

Cap. 55. the heat of the day, and not expect our peny till night. Mark how the Apostle would have those to walk who have the hope of heaven, *Rom.* 2. 7. *To them, who by patient continuance in well-doing, seek for glory, and honor, and immortality, and eternal life.* Great things are to be expected and waited for; If a man have a great venture at Sea, that he expects some mighty profit by, he is content to wait two or three years, because he thinks it will make amends for all: So in your way of merchandizing, if a man go and buy a commodity of five or ten shillings, he lays down present money, but if the commodity come to a great sum of many hundred pounds, he does but give something in earnest, the great pay is to come many moneths after: so when men will bargain with God for their obedience to have *credit* and *esteem* in the world, yea, those men that aspire after the greatest things in the world, these are poor trifling matters, and God gives them presently: but because the Covenant that is between God and Christ, & so between Christ and us, is about great matters, and God intends to reward his people with glorious things eternally in the Heavens, they have but the *first-fruits* of them for the present, and they must not expect the fulness of them suddenly.

Great men have two kinde of Servants usually, some servants that they hire by the day, or the moneth, or the year, that they shall have so much wages, and so their wages is paid them, it may be every night, or every week; other servants have not their wages presently, but that which they serve for, is the expectation of some great office or living that their Lord should give to them after many years service,

and

and therefore they go on in their ſervice, though nothing come preſently. Here is the difference between the men of the world and others, I ſpeak of thoſe who live the beſt lives who are not truly gracious; they in ſome meaſure are the ſervants of God; they do God ſome ſervice, onely ſuch ſervice as poor laboring men do that are hired in a great mans Houſe, that have their pay every week, or day; ſo you have your pay every day, you have meat and drink, and the comfort of the creatures; but God hath other greater Servants, godly people, Chriſtians, and though they have not ſo much pay preſently, as wicked men have, yet there are reverſions, and ſome glorious things that they expect hereafter, and therefore they go on patiently, though for the preſent they have not ſo much as others. And you have no cauſe to envy others: If there be two Servants in a great mans Houſe, the one ſees the poor laboring man have his ſhilling given him, ſhall he envy him, and ſay, I have ſerved many years, and have not had a ſhilling? No, he does not envy him, becauſe he expects ſome great things: And ſo when you ſee the men of the world have the great things of the world, do not envy them, becauſe you ſerve God for greater things. Cap. 55.

Queen *Elizabeth*, ſhe envyed the milk-maid *when ſhe was in priſon*, but if ſhe had known what a glorious Reign ſhe ſhould have had for four and forty years, ſhe would not have envyed her. Wait therefore patiently, becauſe the things are great, and the longer you wait, the greater they will be: as it was the ſpeech of the Son of an *Emperor*, ſays he,

Cap. 56. *The longer the Cooks are preparing the meat, there will be the better chear*, meaning, *The longer he ſtaid for the* Empire, *the greater it would be*; ſo go on in your way, wait patiently, the longer you wait, the better it will be at the laſt: and it is ſure enough, Chriſt is gone before to take poſſeſſion, and God never ſo wrought to make any thing ſure, as he hath wrought for the aſſuring of the good in the Covenant of grace. Yet long after it and deſire it. In *Rom.* 8. 21. it is ſaid, *The creature groaneth to be delivered from the bondage of corruption, to come into the glorious liberty of the children of God*; and therefore we our ſelves ſhould much more deſire it, and pant after that time, we ſhould cry out with *David*, though with patience, *When ſhall I appear before God, the living God?*

CHAP. LVI.

Chriſtians ſhould live *and* dye *as becomes* heirs *of ſuch a glorious eſtate.*

2. SEcondly, learn, if there be *ſuch a glorious reward*, to *live* and *dye* as becomes ſuch glorious *heirs*: this is the Exhortation of the holy Ghoſt unto us by St. *Paul*, in his Epiſtle unto the *Theſſalonians*, *As you know how we exhorted, and comforted, and charged every one of you that ye would walk worthy of God that hath called you unto his kingdom and glory*: here is an exhortation, and in the name of God a charge upon every ſoul that does expect to have the portion of it in theſe great things, that

1 Theſſ. 2. 11, 12.

that they would *walk worthy of God, who hath called them unto his kingdom and glory:* it is a great charge *to walk worthy of God*, but to walk worthy of God *who hath called us to his kingdom and glory*, this is great, but the life of a Christian must be thus. Now consider, what life have I? Is my life such as may be said to be worthy of God, and that God that hath called me unto his kingdom and glory? Surely great things must be in the lives of Gods people: people talk much of strictness, and precisenes, that they may be too precise; what do you think must this life be that must be worthy of God who hath called us to his kingdom and glory? Cap. 56.

It must not be a dead-hearted life, go on with a holy and heavenly chearfulness and courage in Gods ways: It becomes the children of the Bride-chamber to be joyful: see that in any case you rejoyce before the Lord; comfort your selves and one another by these sayings. We belye the truth of God, if we do not walk joyfully: *Rejoyce* in this, *that your names are written in the Book of life*; says Christ, they rejoyced that the *Devils fell down before them:* If there were any thing in the world to be rejoyced in, one would think they might rejoyce in *that*, but Christ would not have them rejoyce in that, in comparison of this. *Cæsar* when he was sad, he said to himself, *Think thou art Cæsar*, that *that* might take away his sadness; and so say I to a Christian, *Think of your Crown and glory*, let your lives be such as may make it appear you have your portion in these things. I may say to some, as *Jonadab* said to *Amnon*, *Why art thou lean from day to day, being the Kings Son?* So may I say to every childe of God, Why is thy heart so

Cogita te Cæsarum esse.

Cap. 56.

so troubled, and *Why walkest thou so dumpishly in the ways of God, being the King of Heavens Son?* Possibilities of heaven is enough to take away the sting of afflictions, but having comfortable hope of these things, this should take away even the sense of them, at least, so far as that they be no way disturbing to us; *Seneca* says, *That vertue does not consider what it suffers, but whither it tends.* It beseems them well enough, but not you, it beseems *Swine* to follow the trough, but not the *heirs* of a Kingdom. *Plutarch* tells of *Themistocles*, that he accounted it not to stand with his state to stoop down to take up the spoyls the enemy had scattered in flight, but says to one of his followers, *You may*, for *you are not Themistocles.* Thus may it be said to worldly spirits, You may be greedy of these things, for here is your portion, your names are written in the *earth*, you are not the heirs of the kingdom.

Quo tendat, non quid passura sit, cogitat. Sen. de gubeanat. mundi.

Ἀνέλκε σαυτῶς σὺ γὰρ οὐκ εἶ Θεμιστοκλῆς.

2. Secondly, walk above the world, above all things that are here below, take heed of ensnarling your hearts, & of too much mixing your selves with them. There is a generation whose names are written in the *earth*, *Ier.* 17. 13. and it beseems them to look after *the things* of the earth, because their portion is *there*, it is their All: but Gods people have their names written *in heaven*, and therefore they should not regard the things below as they do. Whosoever was free of the city of *Rome*, might not accept of any other freedom in any other city; they counted it a dishonor to the freedom of *Rome*, to take freedom any where else: So those that are free of the kingdom of Heaven, should not seek to be free *here*, but they should be satisfied with a mean con-

condition here, and take heed they do not entangle themselves too much in the things below. Cap. 56.

Besides, those that have hopes of Heaven, they should labor to have their lives like to Heaven: It is that we pray for, that *the will of God may be done in earth as it is done in heaven*: How is it done in heaven? The Saints and Angels there do it *fervently*, *universally*, *readily*, *constantly*, and therefore the Angels are called by the name of *Seraphims*, it notes *burning*, because they burn with zeal for God; labor to conform your life to the life of Heaven. 3.

Again, labor to be much trading for heaven in this world, let there be much intercourse between you and Heaven, let your *conversation be in heaven*, *Phil.* 3. 20. If a man intend to live in another Countrey, he will have much traffique in that Countrey before he goes; and if we believe we shall come to Heaven, let there be much trading that way. Our conversations should be *so* in Heaven, as all the mercies we enjoy *here* should raise our hearts to heaven. We read *Exod.* 25. that *upon the Table of Shew-bread* there was *set a crown of gold*. In those provisions that we have here for souls and bodies, our hearts must be raised to that Crown of glory reserved for us; for the *Shew-bread* set before the Lord was to signifie Gods provision for *us*, and the dedication of *our bread* of all our provision to God. 4.

Again, let us labor to encrease heaven in our hearts, and to bring as much of heaven into them as possibly we can. 5.

And keep your selves in a continual readiness when- 6.

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whensoever God shall call you to such a glorious *recompence of reward* as this is. It is said of *Daniel*, though he was in *Babylon*, he opened his windows towards *Jerusalem*, he kept his heart in a readiness to go: So you should do, keep your hearts in a heavenly frame ready for heaven, waiting upon the Bridegroom with your lamps burning, that when he comes you may open immediately to him. There is a difference between a wife that hath been faithful to her husband, and waits for his coming home, and another that hath been unfaithful to her husband, and hath other lovers in the house when her husband knocks; if her husband knocks, she doth not go immediately, but there is shuffling up and down, and she delays the time, till she have got the other out of the house; but a faithful wife, she immediately opens; it is true, though the wife be not unfaithful, yet if the house be not handsom, and things be not prepared, she is loth to open: So Christians they have been dallying with their lusts, and their hearts are out of frame, and they are loth to open to Christ; but we should keep our hearts in such a readiness, as immediately to open to Christ, and to be willing to dye.

And when *we dye*, to dye as *heirs* of such things, not to respect things below, house or lands, or any thing here. We read of Pope *Adrian*, when he was to dye, he laments his condition, because he was to leave all his delights and pompous vanities, and cryes out, *O my soul, whither goest thou? thou shalt never be merry more*; he was loth to leave these things, because he did not know whither he went; but a soul that knows what inheritance it shall have hereafter,

hereafter, it is not loth to go hence: Many are loth to dye, becauſe they have treaſures in the world, as thoſe *ten men* ſaid, in *Iſa.* 41. 8. *Slay us not, for we have treaſures in the field, of wheat, and of barley, and of oyl*; but a godly man is willing to dye, becauſe he hath treaſures in Heaven. Keep open the eye of faith, exerciſe faith to ſee God that is now ſending for his childe home: And look upon Chriſt as having that prayer granted, *Father, I will that thoſe whom thou haſt given me be where I am*: by faith you ſhall ſee Heaven opened, and the crown prepared, and ſee God in his glory, that you may expreſs chearfulneſs of heart in going to take poſſeſſion of that glorious recompence of reward; behold the Angels of God coming to take you up into Heaven. It was an expreſſion of the honor of one *Hugh Biſhop of Lincoln*, that *King* John *and his Nobles would carry him to the grave*; more honor ſhall the Saints have, for God to ſend his *Angels* to convey them to that place of glory.

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Jer.

And further, let you ſpirits work mightily after Heaven; now when they draw near to it, as the nearer any thing is to the center, the more ſtrongly and ſwiftly it moves; As a ſtone that falls down from a high place, it moves more ſwiftly when it is nearer the ground, then when it was higher; ſo at death, the ſoul is nearer its center, grace is changing to glory, and when grace and glory is to meet, there muſt need be a mighty working of heart, and mighty ſhouts: As it is reported of the *Duke* of *Bulloin* and his company, when they went to *Jeruſalem*, as ſoon as his company ſaw the high Turrets, they gave *a mighty ſhout, that the earth rang*:

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rang: and so when the soul sees the turrets of this heavenly *Jerusalem*, and when you see your selves ready to go and possess it, what mighty workings and shoutings of your heart will there be?

And when you are to dye, speak well of God, and of the ways of godliness to all that are about you. Christians should now labor so to live, as there may appear a mighty difference between their deaths, and the death of others; whereas ordinarily such is the vanity and drossiness of the hearts of Christians in their lives, as when they come to dye, they are so heavy and sad, as if no such things were prepared for them. In 2 *Pet.*1.11. the Apostle having exhorted them before to adde one grace to another, and to *give all diligence to make their calling and election sure*, says he, *So an entrance shall be ministred unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ:* Christians should labor so to live, as when they come to dye, they may not onely have *an entrance* into the everlasting Kingdom of our Lord administred unto them, but that they may have an entrance *administred unto them abundantly:* Many make shift to get to heaven, but they have not an entrance administred *abundantly.* As a Ship may make shift to get into harbor, but with the Anchors lost, and Cables rent, and Sayls torn, and the Masts broke; another Ship comes in with the Sayls up, and the Flags up, and Trumpets sounding, and comes bravely into Haven; so much difference is sometime between true Christians; some through carelesness, and unbelief, and sadness, and sullenness of Spirit, although they make shift with much ado to get into Heaven, yet so as their

their anchor of hope was even gone, and they had little or no comfort at all; but those that have added one vertue to another, and have been *diligent to make their calling and election sure*, they come to Heaven with much glory and joy, and that should be our care so to live in adding one grace to another, that when we dye our deaths may be glorious. Cap. 56.

Yet further, from the consideration of this glory revealed, which God hath prepared for his Saints, we are to draw this meditation, If Heaven be so glorious, then we had need fill up the comfort of our lives by doing and getting as much good as we can while we live here, that we may as much as possibly we can recompence that which we suffer in the staying from the possession of such glorious things reserved for us; when we hear of such things as these are, we cannot but think in our selves, it were better for us many ways to be in Heaven, this life is but a bondage to us while we are absent from such things, and therefore we had need have something to recompence this bondage; we had need do much good, and get much good, while we live, to pay the charges of our lives; what a tedious thing is it to us to live so much to sense as we must necessarily do here, when we are heirs of such glorious things? if we do not do much good, and get much good here, what have we to sweeten and recompence this tediousness? If a man be from home, and by his absence suffers much loss of what he might have had at home, he is the more diligent and careful in his journey to get something that may recompence this loss; so it should be with us: It costs us dear (as I may so speak) to live in the world, for it costs us *Use* 11.

Cap. 57. us the forbearance of such glorious things; if we fill not up our lives with service for God, what have we to pay our charges to countervail this that our lives here cost us?

CHAP. LVII.

The great things of eternity *to be much* sought after.

12. THe last Use is an Use of Exhortation to all, now to set your hearts to seek after these great and blessed things of eternal life that have been opened: O that now the hearts of people that have been wandring after other things might be brought in, and set upon eternal life and Heaven: Let every soul reason with it self: Are there indeed such things to be had? hath God such intentions to communicate himself thus to mankinde? And am I the man or woman that shall lose all this? that shall never be partaker of this? O wo unto me that ever I was born! In *Luke* 16. 16. *The Law and the Prophets*, says Christ, *were till John, but since that time the kingdom of God suffereth violence:* The *Law* and the *Prophets* did but darkly reveal the things of the Kingdom of God, but St. *John* he did more clearly reveal the things of that Kingdom, and since that time *the kingdom of heaven suffereth violence:* O that it might be said concerning any man or woman that have heard this argument opened; since that time that the *recompence of reward* was opened, *the kingdom of heaven hath suffered violence:*

violence: Surely there is ſtrength enough in that which hath been ſaid to draw forth the heart with *violence* after it. I remember *Plutarch* reports in the life of *Camillus* of the *Gauls*, that after they had once a taſte of the ſweet wine of the grapes that grew in *Italy*, they inquired in what Countrey ſuch ſweet wine was, and after they underſtood where the grape of that wine grew, they would never be at reſt till they got to that Countrey where ſuch ſweet and pleaſant things grew. I have endeavored in the opening of this point, to bring unto you ſome of the Cluſters of *Canaan*, and ſome of that wine which is to be drunk in the Kingdom of Heaven; now if you account it to be ſweet and good, let not your hearts be at reſt till you come at that Countrey, till you come to enjoy the ſweet and good of that Countrey.

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Fugiendũ eſt ad clariſsimam patriam ibi pater, ibi omnia Plotinus. apud Auguſt. lib. de Civit. 9. c 16.

It is reported of one *Adrianus*, who ſeeing the *Martyrs* ſuffer ſuch grievous things in the cauſe of Chriſt, he asked what was that which cauſed them to ſuffer ſuch things; and one of them named that Text, *Eye hath not ſeen, nor ear hath not heard, neither hath it entred into the heart of man to conceive what is laid up for thoſe that love God*; and the naming of that *Text* converted him, and had ſuch an effect as made him to profeſs Religion, and ſo to profeſs it, as to be a *Martyr* for it: You have not onely *one* Text named, but *many* have been uſed about this argument, let not all be in vain. We read in *Mark* 10.17. *of a yong man* that came running, and kneeled before Chriſt, and asked him, *Good Maſter, what ſhall I do that I may inherit eternal life?* O that God would move the hearts now of ſome yong ones, that

Cap. 57. that hearing what eternal life means, they may now come running to get part in it, that that activity and vigor of their youth may be exercised and spent about this, *What may I do that I likewise may be partaker of eternal life, and of these glorious and blessed truths that are here revealed?* You that are in a poor condition in the world, that have little here, here are great things for your hearts to make after, here are glorious things that are as obvious for you ac for the greatest in the world; you cannot expect to have great matters in the earth, but here you may expect to have great matters. You that are old likewise, though you have not been acquainted with the excellency of the Kingdom of God, now bless God that you may yet further know more concerning it. If a man come to know more of an inheritance that did befal him, or of any outward gain then before, he is glad that he lived to that time; so bless God that you may know yet more concerning eternal life before this life be at an end. What is it that your hearts are set upon? There are none but their hearts are set upon some good that they apprehend to be good; Now what is that good? Certainly there is an eminency of all good contained in this.

It was a charge of God unto *Baruch*, that we read of in *Jer.* 45. *ult. Seekest thou great things for thy self? Seek them not, for I will bring evil upon all flesh, and that which I have planted I will pluck up:* The argument runs thus, *Seekest thou great things for thy self* in any outward matter? *do not seek them*, for I am about to bring evil upon my people, the time of publique calamity is coming, and doest thou seek great things for thy self? But when we are about

about this argument, the glory of the Kingdom of God, *Doeſt thou ſeek great things for thy ſelf?* We cannot ſay, *Seek them not:* God would have his people ſeek glorious things for themſelves, ſeek them to the utmoſt that poſſibly you can: So follow theſe things as not to be ſatisfied with any thing under theſe. Cap. 57.

God would have his ſervants to be of ſuch ſpirits, as though content with the leaſt mercies they do enjoy, to acknowledge themſelves unworthy of them, yet not to be ſatisfied with the greateſt things in the world for their portion. What, will a reprobates portion ſerve you? Certainly, the glory of the world, if you had it all, it were but the portion of a reprobate. What, will a Dogs portion ſatisfie you? All the things of the world are but Dogs meat, ſo the Apoſtle calls them in *Phil.* 3. *I account all things in the world as droſs and dung*, or *dogs meat*; and will this ſatisfie you? Is there nothing elſe for you to ſeek after? *Firſt ſeek the Kingdom of God* (ſays Chriſt) *and the righteouſneſs of it*, let that be your *firſt* endeavor: *Strive to enter into the ſtrait gate*, though it be never ſo ſtrait, yet if it be the way unto life, and unto theſe things, ſtrive to enter: We have not ſpoken more then that is real. It is a ſaying of one, *Neither Chriſt, nor Heaven can be hyperboliz'd*; that is, there cannot be more ſaid of the excellency of Chriſt, and of Heaven, then it is in its ſelf, and therefore do not think any thing that hath been ſpoken is an hyperbole, but a real expreſſion of ſome little glimpſe of the glory of the *recompence of reward.*

Gods people are ſatisfied with no worldly good *for their portion.*

σκύβαλα.

Nec Chriſtus, nec Cœlum patitur hyperbolem.

It may be ſome of your hearts when you hear much

Cap. 57. much of the wrath of God againſt ſin, and the dreadfulneſs of Gods diſpleaſure, your hearts are ready to riſe, and belk, and theſe are hard things, and hard ſayings, and who can bear them? but now you have not heard ſo much concerning that, but you have heard of the goodneſs of God, and of the glory of God, and of the riches of the grace of God, and of the wonderful thoughts that God hath for the everlaſting good of mankinde, how do your hearts work now? Shall your hearts ſtir when you hear Gods wrath, and when you hear of Gods grace ſhall not your hearts ſtir then? If God does intend good to any ſoul, he will cauſe that ſoul to ſee into the reality and excellency of theſe things, and that all things ſhould be neglected (in compariſon) in ſeeking after theſe.

Conſider that God hath given unto you natures capable of theſe glorious things; God might have made you *worms* or bruit *beaſts*, and there would have been an end of you preſently, you had not been any way capable of theſe things; but God hath made you of ſuch a nature, ſuch creatures, as ye are capable of the higheſt excellency that ever any creature that God made was capable of, and therefore being of ſuch a nature, of ſuch a large extent, it concerns you to ſeek after thoſe things which might fill it; they are not little things that can fill large capacities, now mans nature an immortal ſoul, is of a large capacity; and when the time ſhall come that God ſhall diſcover to any ſoul what it was capable of, how infinitely will it be confounded in it ſelf, when it ſhall know what poor things it ſought after and minded? Men live here in the world as though they were capable

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capable of no other happineſs but meat, and drink, and clothes, and ſuch kinde of things, as if there were no higher things that concerned the ſouls of men. Heathens were mighty inquiſitive what ſhould be the true happineſs of man, they did think ſurely man was made for higher things then thoſe that are here, and there were mighty diſputes about it what it ſhould be, there were fourſcore Opinions that were amongſt them about the happineſs of man; they did but beat the buſh, God hath given us Chriſtians the bird, and we have the Goſpel that reveals glory, and immortality, and happineſs unto us.

The *Heathens* would have counted it a great good to have known *wherein the true happineſs of man did conſiſt:* And thoſe who had moſt wiſdom did come near that wherein we ſeek happineſs, and yet wavered in their thoughts, but we are aſſured of it, we have God himſelf revealing from Heaven, wherein our true and utmoſt high good conſiſts, and therefore if we ſhould not ſeek after that happineſs which God tells us is happineſs, but ſhould follow our own ways ſtill, how juſt will our condemnation be.

Again, *this* is not the *time* that God will communicate much of himſelf in, and therefore we muſt look beyond this life. It is a witty elegant ſpeech *Bernard* hath, *God reſerves his new and beſt wine until afterward.* Amongſt the *Latins* they call proſperous things *ſecond things*, becauſe they are to be had *hereafter*, they are not the *firſt things*. So true proſperity is not to be expected *here* in the *firſt way* of Gods communication of himſelf to the creature, but in the *ſecond way*, in the life that is to come: If a man have

Res ſecundæ.

Cap. 57. good wine, he reserves it till the last; so God reserves the riches of his grace, and the treasures of his goodness, his best wine, till they shall come and drink with him in his own presence before him continually.

And know further, that Christ hath wrought hard to provide happiness for mankinde; and shall we neglect it? In his working for the glory of mankinde, and this happiness of the children of men, he sweat at it, and so sweat, *as clods of blood trickled down his flesh* in the garden, though it were in the winter time, and a cold night, and he lay upon the ground, and shall it now be neglected by us? You that have neglected this all this while, who might justly have had your reward amongst those creatures that are cast out from the presence of God: yet know there is a possibility for that tongue of thine that hath been guilty of so many blasphemies, to be singing *Allelujahs to the Lord, and to the Lamb that sits upon the throne for ever.* Who knows but that body of thine that hath been so intemperate, and but a sink of filthy lusts, may be made glorious like the body of Christ? and what is it that God requires of you for all this? Nothing but onely to work his own work in you, and it is not a dishonorable work, but a glorious work, that in which there is more excellency then in any thing in the world: were it that there were no reward of godliness, the very *excellency* of godliness *it self*, hath more in it then the whole world: but take godliness with that excellency which it hath in its own nature, and take it with its glorious end, and who would not come into this way? Many men care not what base thing they do,

so

so they may be a little regarded, but now to have the highest reward that ever God will communicate to any creature, and that for doing those things which are the highest honor for the present, this would encourage any living to come into this way. Cap. 57.

Alexander inviting many to a supper, he provided a Crown of a hundred and eighty pound to be given to those that did drink most, and in that he did like a *Heathen*; but though it was such a base work, and so dangerous to themselves, yet there was one and forty that killed themselves with drinking to get that Crown: Thus we may see the baseness of mens hearts, that to get a little honor in the world, will not onely do somewhat that is base, but the basest things of all, and that although they be dangerous too. What shame and confusion will this be, that any should do more for the things of the world, yea more for a lust, then we shall do for Heaven? How shall we ever think to get Heaven, when this may be said, *You do not so much for Heaven and Glory, as many will do for their lusts, for their filthy sins.* I have read of the *Panther*, that it does love the dung of man so much, as if it be hanged a height from it, it will skip and leap up, and never leave till it have burst it self in pieces for to get it, and that is the way they get that creature: we may apply it to the filthy base lusts of mens hearts which are like dung, & yet so are many men set upon them, that they wil venture all for them, and labor after them, though they burst themselves, and damn themselves eternally for them: what an infinite shame is this, that men should be content to labor, and suffer so much for their lusts, and that we should do no more for glory? If men do so much

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for the things of the world, why ſhould we be backward in doing for Heaven? How will men endure the cutting off the members, and much pain for health and life, and yet for this reward, and this inheritance, how little is done in the world?

So run, ſays the Apoſtle, *that you may obtain*, not *a corruptible*, but an *incorruptible crown*: Thoſe that run a race for a corruptible crown will be temperate, and deny themſelves in their diet, *But we*, ſays the Apoſtle, *ſtrive for an incorruptible crown*; therefore let all our ways be ſuch as it may appear to all the world that we are ſtriving for an incorruptible crown, and that God hath ſhewn us glory and ſalvation to draw our hearts more then any thing in the world; and *ſtrive*, for now by ſtriving you may come to the reward, but if you ſtay but a while, you muſt be eternally receiving the reward of ſin, then though you would do a thouſand times more, God will not care for it; if then you ſhould ſay, *Now Lord I will ſeek thy face, and do any thing thou wilt have me to do*, God will not then regard it. As one *Lamachus* a Commander ſaid to one of his Soldiers that was brought before him for a misbehavior, who pleaded, *He would do ſo no more*; ſays he, *No man muſt offend twice in war*: So God will not ſuffer men twice to neglect the day of grace; if it be neglected once, it is neglected for ever, if you loſe this reward here, you loſe it eternally; and therefore now look about you to attain this here, that you may not cry out in the anguiſh of your ſpirits hereafter, That God, and Chriſt, and Heaven are eternally gone.

Non licet in bello bis peccare.

CHAP.

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CHAP. LVIII.

How the Recompence of Reward *may be attained.*

BUt what is to be done that we may attain to this glorious recompence of reward? *Queſt.*

I anſwer, Are your hearts ſerious in asking this queſtion? Do your ſouls ask this queſtion indeed in the earneſtneſs of them? as they did, *Men and brethren, what ſhall we do to be ſaved?* ſo as to be willing to yield to whatſoever God ſhall reveal: If you have ſuch a reſolution, know this comes from Heaven, and if it be followed to purpoſe, it will bring you to Heaven: But for direction, if you would make your ſelves partakers of this reward, *Anſ.*

Firſt, conſider the infinite diſtance that is between you and Heaven naturally. That bleſſed *Martyr* Mr. *Hooper*, though he was a gracious man, yet he cryed out, *Lord, thou art Heaven, and I am hell*; If he cryed out ſo, how much more may many of you, whoſe conſciences may accuſe you, *Lord, thou art heaven*, but *I am one* not onely that deſerve hell, but *that am hell it ſelf?* What ever wickedneſs is in hell, is in every mans heart naturally; when as any are caſt into hell, certainly hell puts no new ſin into them, there is but the venting of that ſin which was there before, and all the wickedneſs of mens hearts that was reſtrained, is now let open: Now look what infinite diſtance is between hell, and all this glory, and the glorious thoughts of God for the ſalvation of a poor creature, the ſame difference is between this glory and that condition a man is in 1.

Cap. 58. in naturally: O labor to see this, and be convinced of this, and work this upon your hearts, what is that reward that you do deserve, make your hearts truly sensible of that.

2. Secondly, it concerns us much, if we would not miscarry here, to acquaint our selves with the mystery of *the Covenant of Grace*, for it is upon that your eternal estate depends more then any thing else; onely in the Covenant of Grace is revealed the counsels of God concerning bringing mankinde to eternal happiness, and how he will bring about this glory, and without some knowledge of the Covenant of Life and Grace in Christ, all that can be done in the world, can never bring any soul to Heaven; and that soul is in a very good forwardness to eternal life, that is acquainted with the *Covenant of Grace*.

3. Thirdly, consider what is the *special sin* that your heart is naturally most inclined unto, and you finde the corruption of your hearts vent it self most in, and look to that, take heed that be not your bane in the conclusion, let there be a renouncing of that, or else all is to no purpose, all your serving of God is nothing. St. *Paul* when he spoke concerning his *running the race, and attaining an incorruptible crown*, says, *I therefore so run, not as uncertainly, and so fight I, as not one that beateth the air*; as if he should say, I hope my labors and endeavors after Heaven and this incorruptible Crown shall not be in vain, as one that beateth the air: How so? because *I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, my self should be cast away*. He was afraid of that

1 Cor 9. 26, 27.

body

body of his; wherein corruption did ſtir, and his giving way to ſome bodily fleſhly content that he found ſtirring in him ſhould diſappoint him, and therefore ſays he, *I keep down my body*, in the Original it is, *I beat my body black and blew, I club it down:* his conſcience was convinced of Gods ways, but he felt the *fleſh* and *body* of *his* working in ſome ſinful way, and his conſcience began ſo far to reflect upon himſelf, as to think if I do not look to this body of mine, *I ſhall loſe this incorruptible crown*, and I ſhall but beat the ayr, therefore ſays he, *I keep under my body*. What ſhall St. *Paul*, ſuch a glorious Apoſtle, ſo filled with the grace of God as he was, have ſuch thoughts, for fear he ſhould labor after Heaven and the incorruptible crown, as one that beateth the ayr; what ſhall become of a company of wretched creatures, that do nothing but ſatisfie the fleſh, & minde nothing but to give full ſatisfaction to the deſires of the fleſh every way, their thoughts are after nothing elſe but to make proviſion for the fleſh. If you will not labor after heaven as one that beats the ayr, beat down your bodies; if you do not beat down your bodies, there is little hope of the ſalvation of your ſouls: it was St. *Pauls* care, let it be yours. Cap. 58. ὑπωπιάζω

4. Again further, if you would have this *recompence of reward*, labor to unſnarl your ſelves from the creature, labor to get your hearts looſe and untangled from whatſoever is in the world, from all earthly engagements. It is a ſpeech that I have read of one *Demades*, when the Emperor ſent to his Countreymen of *Athens*, to give him Divine honor, and they were loth to yield unto it, but conſulted about it,

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it, says he, *Take heed you be not so busie about heavenly matters, as to lose your earthly possessions*; that indeed is the voyce of a carnal heart, Let not me look after the high conceits of heavenly matters as to lose my earthly possessions: but rather turn it the other way, *Take heed you be not so busie about earthly matters, as to lose your heavenly possessions.*

I have read of *Antipater* King of *Macedonia*, that when one presented him a Book treating of happiness, his answer was, ἐ σχολάζω, *I have no leisure*; you have been presented with Sermons, and now with a *Book* treating of heavens happiness, take heed that no earthly entanglements so take your heart, that you should put off all with such a thought, *I must minde and follow my occasions*; let no other things take up your heads or hearts, that you should have no liberty to your spirits to seek after these glorious things, or at least not so to seek after them as becomes things of such a high and glorious nature as these are.

The Apostle in 1 *Tim.* 6. 19. says, *They that will be rich, fall into a temptation, and a snare, and into many fooliſh and hurtful lusts, which drown men in destruction and perdition*: they that set their hearts upon the creature, *they must have* so much of *the creature*, they drown themselves in the creature. As a man when he is drowning, he catcheth hold of any thing that is next him, and by fastening upon that which is next him, he loses fastening upon that which might save his life: So those that have their hearts engaged to the creature, and resolve they must have so much of the creature, they are *drowning in perdition*, and they catch hold upon that which is next them

them, some present content and pleasure; and though something be cast to deliver them, they let that go: We in the Gospel cast forth a line to you to help you from drowning, (for every man naturally is sinking in perdition) but because your hearts are set upon the creature, and engaged there, you falling down to the ground, catch hold upon that which *is next you*, some contentment in the creature, and that drowns you in perdition, and all our preaching is not available to such a soul that hath fastened it self upon any creature contentment here, you take not hold on our line that we throw out to you, and so you drown in eternal perdition, take heed therefore of all creature earthly engagements. Cap. 58. 5.

Again, if you will obtain this *recompence of reward*, follow that Scripture, and make much use of it, in *Psalm.* 73.24. *Guide me with thy counsel, and afterward receive me to glory:* Would you be brought to glory? Be willing to *be guided by the counsels of God:* What do you think in your consciences are the counsels of God concerning you? Take heed it be not said of you, as it was of the *Pharisees*, *They rejected the counsels of God:* Never talk of hoping and trusting in Gods mercy, if you neglect the counsels of God revealed in his word: those counsels of his which were in his heart from all eternity, that should be the way of bringing men to happiness. It is all one with that of the *Psalmist*, in *Psalm.* 17.15. *As for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness*; as if he should say, I look to receive satisfaction from the likeness of God, by beholding his face in righteousness. Now I appeal

to

Cap. 58. to thee, *Canst thou behold the face of God in righteousness?* Are they such righteous ways as thou walkest in, as thou canst look upon his face, and behold him with comfort? this is the way to come to this *recompence of reward,* for so the Scripture says, *God hath called us to glory and vertue*; if you would come to glory, go on in the way of vertue.

6. Lastly, be willing to endure any difficulty, any hardship in the world; The stone will fall down to come to its own place, though it breaks it self in pieces: so we, that we may get to our center which is upward, though it be to break our souls in pieces, that should suffice us. It is said of *Cyrus*, one day he set his Soldiers to hew wood, and to do hard work; the next day he feasted them, with a great deal of delight and pleasure, then he asked them, which day they had rather have? they said, the latter: he says to them, *If you would always have such days, you must be willing for a while to strive with your enemies, and then you shall have the spoil, and always have such merry days:* and this he did to put heart into them. Shall *eating*, and *drinking*, and a little pleasure here, put heart into men to suffer hardships, to endure difficulties? How much more should the obtaining of this glorious *recompence of reward*, put heart into us to endure any difficulty? We read of the Devil, he came to Christ, and shewed him *all the glory of the world*, and said, *Fall down and worship me, and all this will I give thee:* but here is another maner of invitation to worship God; God says to every man and woman, *Fall down and worship me, and all the glory of heaven will I give thee:* It was but the glory of *the world* that the Devil shewed,

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shewed, and he could not give it him; it was but the Devil that offered it, and it was by worshiping of the Devil to get it; but it is the God of glory that hath all glory at his dispose, that calls to you this day to worship him, that is so infinitely worthy of all worship; *fall down and worship me,* and not onely the glory of this *world,* but the *glory of heaven,* and of an incorruptible crown, *will I give unto you, I will make it sure to you.* God does out-bid all the world: when *sin* and temptation comes to offer any thing to you, know that God out-bids them, they cannot give that which will reach this. If a chapman come and bids for a commodity, and another man comes and out-bids him, he carries it away: Hath any *temptation* come to draw away your hearts from God? God comes and out-bids all temptations in the world, to that end you may come and fall down and worship the Lord. O do not stick in the dross and mire of your filthiness still. I have met with a Text in 1 *Chron.* 4. 23. which one interprets to be meant of the baseness of people, that regard base things, rather then joyning in Church-communion with Gods people, God speaks of them in a way of disgrace, *These were the potters, & those that dwelt,* &c. When the people of God should return to *Ierusalem,* they would still dwell with the King of *Babylon,* and live amongst their *pots,* so they might have maintenance, rather then return to *Ierusalem,* where the true worship of God was, their own country, and a type of heaven, these are those base spirits. It may be applyed to many, if they live in places where they may follow their callings, make *pots* so as to get a livelihood for themselves, and their families, rather then they would venture

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venture any thing to joyn with the people of God, they would ſtay there. But how much more baſe is it, for people ſtill to ſtick in the mire and droſs, rather then to ſeek after theſe glorious things?

Wherefore for concluſion of the Exhortation; as St. *John preached*, and ſo Chriſt himſelf, *Repent, repent, the Kingdom of Heaven is at hand:* So ſay I; Repent, repent, break off ſin, reform, for the kingdom of heaven, not onely *the kingdom of the Goſpel*, and of *grace*, but the kingdom *of glory* is at hand. And therefore what remains, but as we read in *Rom. 8.* 18. the Apoſtle ſpeaking of the glory of heaven, ſays, *There is glory to be revealed in us.* We have had in the opening of this Point, the glory of heaven revealed to us; the Lord grant that the glory of heaven may be revealed in us. And thus we have finiſhed the Application of the glorious recompence of the reward of Gods people; the great argument that encouraged, that ſtrengthned, that confirmed *Moſes* in this his bleſſed choice.

FINIS.